The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor. "NO UNION WITH SLAVEHOLDERS." JAMES BARNABY, Publishing Agent.

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THE BUGLE.

Mr. Thompson at Home.

Mr. Thompson since his return to England, has been holding meetings among his constituents at which there was desired a free interchange of views in regard to questions *of national* reform—and Mr. Thompson's *course in reference* to them, and especially *his protracted* absence in this country. The *result* has been a triumphant approval of his course, and strong and reiterated expressions of confidence and attachment, as a man and a reformer.

The columns of the Liberator, for several weeks past have been filled with the interesting details of these assemblies. They are interesting to us, because topics of world wide interest have been the subjects of discussion—and because our nation in *one particular*, is so glaringly outraging the rights of the race, has been a prominent subject of remark.

Mr. Thompson vindicated his prolonged stay in this country, by the fact, that free speech was denied him on our soil. His constituents at home—the slaves in America, and men everywhere were thus by his assaulted position, constituted his constituents. As their representative he could not yield—he dared not leave, until he had triumphed. In reply to one who had charged him with neglecting his parliamentary duties for the sake of pecuniary gain in America, he replied—I can only say, as God is my judge, that I lost all thought of pecuniary profit in the presence of that gigantic system of wrong, for denouncing which my own liberty and life were put in peril. I remained, not to fill *my pocket*, but to pour out my *heart*, and, *if necessary*, to die defending that *liberty in America* which is worth more than *life in that* or any other country of the globe. I did not go to neglect my Parliamentary duties for hire. It was not lecturing for profit that kept me in America. It was not any other consideration than this—that a great and mighty people, calling themselves a free republic, had said that I should be silenced forever. I demanded, in the name of that Being who made me capable of speech, capable of thought, and capable of sentiment—in the name of that Being, who, when he gave me the power to speak, gave me the right to speak, to stand wherever I choose upon his footstool, to vindicate his law, and say to the atheistical robber that comes to lay his felon hand upon a brother man—'Caitiff, forbear your hold! Give to my brother his right!' (Cheers.)

From the London Morning Chronicle, the Liberator and other sources, we learn that in England there is a large class of respectable piety—lay and clerical which most heartily sympathises with our American pharisees, in their supreme abhorence of abolition infidelity. As slavery has no existence, and of course no offices—no saleries, and no respectability to bestow in England, all are abolitionists there. And priests, bankers, *merchants, and politicians* can denounce *American slavery*, as flippantly, as safely and quite as sincerely as our northern serfs or southern hotspurs, can European despotism, or the horrid destitution of Irish peasants or English artisans. Indeed to be an abolitionist in England is quite as indispensable to success, as to be a friend of slavery on this side the Atlantic. Hence the class of which we are speaking, have their anti-slavery assemblies and associations. The British and Foreign Anti-Slavery Society—after which our American and Foreign, was worthily christened, is the preeminent organization of this sort. This Association thro' its organ, carefully refused to utter one word concerning Mr. Thompson's course in this Country, though its prominent object is to effect the abolition of slavery here. As William and Ellen Crafts in their flight from our murderous government, went from Boston, the suspected source of Infidelity, they refrained from any announcement of their presence, at the numerous meetings to which they were welcomed in the Metropolis and other cities of the nation.

The Evangelical Alliance, an Association, professedly composed of the orthodox of the world, designed to bolster up the Church and Clergy, and composed in England to a great extent of men, who sympathise with the British and Foreign Anti-Slavery Society, has recently held a meeting. This assembly was attended by a large number of American delegates, who were exceedingly busy in apologizing for slavery, and in certifying the character of the orthodox churches of the North. Among others Rev. Mr. Pomeroy of Boston, not being able to be present, except in spirit, and having quite enlarged views of slavery, and profoundly impressed with the importance of its perpetuity and exclusion, wrote a letter in which among other things, he takes occasion to disparage Mr. Thompson and his labors.—Apparently a most acceptable labor to these trans-atlantic brethern. This passage of the letter elicited the following remarks from Mr. Thompson, at one of the meetings of his constituents:

And here, Sir, I must draw the attention of the meeting, which I omitted to do in my speech, to an extract of a letter which I hold in my hand, addressed to Sir Culling Eardley Eardley, by the Rev. Mr. Pomroy, late of Bangor, in the State of Maine, now one of the Secretaries of the American Board of Commissioners for Foreign Missions. Writing at the date of April the 12th, while I was in America, he makes use of the following language:—'I hope our English brethren will be as patient as they can with us on the subject of slavery. (Loud cries of 'Oh, oh!' and laughter.) We have the worst of it.' I do not know how. I rather think the slaves have the worst of it. 'I know they cannot be so anxious for the removal of this dreadful curse as are the ministers and churches and people of the free States of this Union.' Now I am here to challenge any defender of Mr. Pomroy in Hackney upon this subject. I am prepared to demonstrate, by overwhelming, irresistable evidence, that the great body of the American clergy are allied to slavery, in union with slaveholders, and that their constant and unceasing action, as ecclesiastical bodies, is in favor of slavery, in opposition to the efforts of the abolitionists. (Cries of 'Shame.')—Why, Sir, I was at Utica when the General Assembly of the Presbyterian Church was being held. I was in that city when an estimable member of that body introduced a resolution, expressing sympathy with the fugitive slaves, who were then flying by thousands beyond the Niagara river into British territory—expressing sympathy with those hunted, palpitating wretches who were flying from Southern slavery, and denouncing as inhuman and anti-Christian the atrocious Fugitive Slave Law. I have religious papers containing the reports of that Presbyterian Assembly, which told the world the day afterwards, that the mere presentation of that resolution was received with loud laughter by these reverend divines (Great sensation, and loud cries of 'Shame.') But, gentlemen, that is not a solitary case. I am here to declare that several of the ministers of the city of Boston, where this same Rev. Mr. Pomroy lives and preaches, have delivered sermons which I have in this country, but not here, in defence of the Fugitive Slave Law; one of them taking for his text the passage of Scripture, 'Be ye ready for every good work,' making the 'good work' which the people were exhorted to perform, the catching of fugitive slaves. (Groans and hisses.) Mr. Pomroy then goes on:—'Mr. Thompson's visit to the United States will be productive of no good. Our people are generally very jealous of foreign interference.' [Cries of 'Oh, oh!'] 'Jealous of foreign interference!' Why, Sir, you may traverse the globe, and I will undertake to say, that you shall not visit any barbarous country, or any country with any thing like a population, where you shall not find an American missionary. [Hear.] On the banks of the Gambia, he is there. On the banks of the Kat river, he is there. On the banks of the Ganges, he is there. On the banks of the Irriwaddy, he is there. In the isles of Greece, up the Euphrates, and in Syria, you find him. In Turkey, Constantinople, Damascus, where institutions are to be put down, and national customs and domestic institutions to be overthrown by the influence of the preaching of the gospel, there you find an American missionary, scattering spiritual anti-slavery books in the shape of Bibles and Testaments; preaching every where doctrines that are to level to the earth the superstitions and tyrannies under which men groan; and yet, to this hour, in the United States, in the very land from whence these missionaries proceed to put down slavery by foreign interference, it is death for the second offence to teach a slave to read the Bible. [Intense sensation, and vehement cries of 'Shame.'] It is even now more than the life of any minister in the whole Union is worth, to stand up in the Southern States, from Maryland to Louisiana or Texas, from the Potomac to the Colorado, and preach deliverance to the captive, and the opening of the prison doors to them that are bound. Is a nation that has deliberately handed over one-sixth part of its own population to the sympathy of others, whether barbarous, civilized or semi-civilized,—is a nation that has cut them off from gospel privileges, and rolled a stone over the well of living water, and forbidden three millions and a half to drink thereof—are men who are constantly, by their ecclesiastical action, supporting slavery, and fraternizing with it, and denouncing those who are, in defiance of danger and death from the Slave Power, seeking to abolish this great national crime of their country—is a man belonging to such a nation, and sympathizing with its prevalent spirit, a man to talk of 'foreign interference!' [Cheers.] If upon that continent I see, as I have twice seen, the priest and the Levite pass by, leaving by the wayside three millions and a half of their countrymen bleeding from the wounds inflicted by Southern thieves, among whom they have fallen, and by whom they are held in bondage, shall not I, because I am a stranger, because I am a Samaritan, it may be, pity the captive, and pour oil and consolation into his bleeding soul, and, if possible, put him where he may find rest from the man-hunter; and if an American minister of the gospel will not, may not an English layman pay the reckoning? [Loud cheers.]

The Treason Case--Rev. J. R. Gorsuch.

The wretched kidnapper and house breaker, Edward Gorsuch, it is said was not only a *respectable citizen* but a was a *class leader* in the Methodist Church. He has also a son in Washington city who bears the title of *Reverend*, by virtue of his office as spiritual guide in the same slave-holding corporation. This son has written a letter to Gov. Johnston upbraiding him for his neglect of promptness in arresting the "Rebels and Murderers" of Christina. The following is an extract:

"I know that you passed within a few yards of where the body of my father lay, the afternoon of the same day on which he was murdered. The cars stopped at the door of the house. Some of the passengers went in to look at the ghastly spectacle. But, sir, you did not. You, who ought, because of your responsible station, to have been most interested, showed the least concern. And this is not to be wondered at. It would seem natural that then you should have been rejoicing at this, the first fruits of your official and personal hostility to the rendition of fugitive slaves. Did we not well know what you have done to render inoperative the law under whose protection my father entered your State to secure his property, in a manner strictly legal, some excuse might be found in our minds for your strange inactivity. But we know your course. We had watched it with pain, and we did not expect you would be induced to change it even at this extraordinary crisis."

The Governor of Maryland has also written a letter to President Filmore giving his opinion of the enormity of the outrage. To this the Acting Secretary of State has replied, stating the action taken by the President, and concluding as follows:

The District Attorney was especially instructed to ascertain whether the facts would make out the crime of treason against the United States, and if so, to take prompt measures to secure all concerned for trial for that offence.

I am instructed to assure your Excellency that the President regards the violation of the rights of the peaceful citizens of Maryland with deep abhorrence, and that he will not fail to exert all his constitutional powers to bring the offenders to merited punishment, and to prevent similar outrages in future.

SUCCESSOR TO JUDGE WOODBURY.—BENJAMIN ROUND CURTIS of Boston, has been appointed to fill the vacancy on the Supreme Bench of the United States, occasioned by the death of Judge Woodbury. The Commonwealth speaks highly of his professional qualifications and talents. The Boston Transcript says that in addition to these recommendations his "early and decided stand in support of the Constitution and the Laws on a recent important occasion, and the national and conservative disposition that he has manifested whenever and wherever he has been prevailed upon to mingle in public affairs," has been an additional recommendation. In other words Mr. Curtis has earned his present position by a justification of the Fugitive Slave Law.

THE AMERICAN ADVERTISER.—A weekly penny paper published by H. M. Addison, Cleveland. Mr. Addison's indomitable perseverance and energy deserves support. Temperance and Anti-Slavery now let him have it. Mr. Addison is also about to publish the Temperance Banner a monthly, 50 cts. per copy single, five copies for two dollars, fifteen for five copies.

HOW IS THIS:—The National Era says "Mr. Chase *has not abated a jot* in his deviation to the principles of the Buffalo Platform."

Are we to infer that Mr. Chase never had any more attachment to those principles than the Democracy now posseses? Or have the Democratic party elevated themselves to the level of that platform?

THE BARNBURNERS.—The Democracy of New York in which the Barnburners of 1848 with John Van Buren at their head, have committed themselves in due form by their State Convention, to the nominee and the policy of the National Convention, which is to meet in Baltimore in June next.

Forty emigrants sailed from New York for Liberia last week under the patronage of the American Colonization Society.

JOHN A. COLLINS, formerly general agent of the Massachusetts Anti-Slavery Society, is now a candidate for the Legislature of California, and the California papers are anxiously inquiring, "Is John A. Collins an abolitionist?" "If he is," says the San Francisco *Herald*, "pitch him overboard." One E. G. Buffum, a son of Arnold Buffum, one of our earliest abolitionists, replies to the *Herald*, giving the whole of Collin's career on this side of the continent, *all except* his recantation of his *isms* and reception into the bosom of the Whig party in Cincinnati. We are afraid Collins will make himself acceptable by recanting them. That will be following the example of Fillmore, Webster & Co.—*Commonwealth.*

The Pro-Slavery Press.

The rank moral corruption of this people has made no fouler exhibition of itself for a long time past, than in the recent false and murderous demonstrations of the Whig and Democratic press, in regard to the homicide in Pennsylvania. We give some extracts we had prepared for our last paper, but which were crowded out.

There is no man of common information, who does not see that this melancholy occurrence never would have taken place but for the instigations which have been applied to the ignorant and deluded blacks by the fanatics of the 'higher law' creed. They are the principals in the murder; the blacks are the agents; the principals will escape punishment, while the unhappy and misguided agents are sure to suffer.

All this we clearly foresaw from the beginning, and distinctly pointed out to the public, wherever common sense and common discretion had any connection with the newspaper press. In the nature of things, *could* any other consequences than sedition, riot and murder, with their regular concomitants of evil and suffering, follow the teachings of those madmen who have been urging people to resistance against legal authority?

Again we say, these dreadful deeds of bloodshed ought to bring to his senses every man who has been so far misled as to lend the smallest countenance to the anti-slavery higher law doctrine. What has been done in Pennsylvania, at the instigation of the pseudo-philanthropists in that region, might, but for mere accident, have taken place at our own doors, as a consequence of the insane ravings of Theodore Parker, Wendell Phillips, Garrison, &c. If we have escaped bloodshed thus far, it has been owing to the greater self-restraint of the blacks in this quarter, greater vigilance of the authorities, and greater cowardice in the apostles of sedition and murder.—*Boston Courier.*

'The poor negro of the free States, under the criminal advice to 'arm and shoot' of the Free Soil Abolitionists, is preparing himself a bitter doom. The wounding of United States officers in Pennsylvania, shot by the negroes there, and the blood of Gorsuch, father and son, are very certain to result in a cry of vengeance, and in that sort of excitement of the white race against the black, which will lead to the prohibition of their further emigration into Pennsylvania, if not their expulsion therefrom. The blood of white men, in the faithful execution of the Constitution and the laws, cannot be shed with impunity by the black men; and when it is so shed, that blood will sow the seeds of retribution, the product of which, it is easy to foresee, will be the conviction that the two races cannot live together in the free States, as they have been living until the abolitionists taught them to arm against and to shoot white men. Indiana has already reached that conviction, and the negro is forbidden to enter that State; but this is only a step preparatory to his expulsion, if abolitionism keeps up its excitement and its efforts to array the black man against the white man.

Have the colored people no sense left to see where they are drifting in these United States, and to feel that the abolitionists are their greatest curses? See they nothing in that alarming omen of Indiana? Have they forgotten the vote in New York on the adoption of the Constitution of the State? Are they blind to the fact that twenty-five years ago they had a hold in the hearts and heads of the white population of these United States, which Abolitionism has nearly lost to them by its insane ravings, and its action yet more insane? The finger is on the wall—do they not see it?—which is writing now: '*Such scenes as those in Pennsylvania are expelling us from the free States.*' 'We shall be driven out as were the Acadians from Nova Scotia.' 'We are demonstrating that the white man and the colored man cannot live in the free States together.' We expect no heed to be paid to these signs by the abolitionists proper, who glory in these excitements, and revel in them as giving them the elements of agitation; but why should the colored man be his dupe? Why his instrument? Why fire the musket the abolitionist puts in his hand, and so be hung for the abolitionist's murder?—*New York Express.*

If the statements, which we find in the Philadelphia papers, are true,—and there is too much reason to believe that they are correct,—there is no mistaking the character of this outrage. It was as wanton as it was malignant. *It was not intended to secure the liberty of the slave, but to punish the master for claiming the rights guaranteed to him by the Constitution and the laws.* The liberty of the slave might have been secured without bloodshed, for it appears that the colored rioters had warning of the approach of the officers, and ample time to hurry the fugitive to a place of security. But no! the abolitionists *thirsted for the blood* of the Southerners, and they urged their ignorant dupes, the colored mob, into an attitude of hostility to the laws, and aided and abetted them in the commission of a most foul murder!

We ask those who reverence the laws, who prize the blessings of good order and good government, to consider the fruits of the seed sown by the Free Soilers and Abolitionists. Is not human life precious, and can blood be shed with impunity? Can an ignorant mob be encouraged to deeds of violence, without danger to society? Melancholy as are the results of the cold-blooded outrage in Pennsylvania, will that be the end? Will the negroes who have tasted human blood now settle down, and become good citizens? Does not all experience prove that a spirit of disorder once aroused is not easily allayed?

We take it for granted that the perpetrators of this outrage will be brought to justice, and we hope that not only the *actors*, but the *instigators*, will be visited with condign punishment.—*Boston Evening Journal.*

The assassination of two American citizens in Pennsylvania, while in the exercise of their legal and constitutional rights, is directly attributable, not to the negro mob, who resisted the agents of the law, but to the short-sighted and law despising men, whose inflammatory appeals and reckless counsel instigated the blacks to an outrage, fraught only with ruin and disaster to the actors, however securely aloof from molestation might be the instigators. Two white men and nine negroes have, it appears, been arrested for 'high treason,' and, if punishment is to be visited on any, we hope the law will not forget that the aiders and abettors of treason are equally guilty with the active perpetrators.—*Boston Transcript.*

The melancholy tragedy at Christiana, in this State, by which two citizens of Maryland lost their lives, has established, in letters of blood, the dangerous character of the modern abolitionists.

The fugitive slaves in question, when they fired on the representatives of the law, only carried out in practice, what the abolitionists constantly assert in principle. For years past Garrison, and his followers have been telling fugitives that they have a right to slay any man, be he even master or public officer, who attempts to impede their flight; and these deluded negroes, in perpetrating the atrocious murder we record to-day, have only obeyed the advice of those whom they consider their friends. Other negroes, too, who were in no danger of re-capture, have become, under the influence of the same pernicious doctrines, accessories to this murder. Nor do the guilty parties stop here.—The blood of all, whether white or black, who fell in this aray, is on the souls of those who incited the riot, as fully as those who engaged it in.—*Philadelphia Bulletin.*

That is just what might have been expected from an armed resistance to the laws of the land. And it is a legitimate result of the teaching of the *Independent*, and some other preachers of the Gospel of PEACE!—Are they not morally responsible for these murders? The ignorant negroes do as they are told by those whom they regard as their friends and counsellors, and may be less guilty, morally, than those who instigate them.—*Journal of Commerce.*

Even in the hour when all men, of all parties, openly declare that the abolitionists and their allies are GUILTY, GUILTY, GUILTY, of that damning deed, Johnson and his organ conspire to shield them. A more audacious insult to the community was never dreamed of, even by desperate men who see and feel that their doom is approaching. * *

We will not, however, insult the reader by arguing that which has not been heretofore doubted, and which is not now doubted by ten honest men in the State—and that is, that the Abolitionists are implicated in the Christiana murder. All the ascertained facts go to show that they were the real, if not the chief instigators. White men are known to harbor the fugitives in the neighborhood of Christiana—and these white men are *known* to be *Abolitionists*—*known* to be opposed to the Fugitive Slave Law—and *known* to be the warm friends of William F. Johnston. And, as if to clinch the argument, no less than three white men are now in Lancaster prison, and were arrested on the morning of the 11th. And one of these white men was committed on a charge of High Treason, on Saturday last, by United States Commissioner Ingraham.—*Pennsylvanian.*

One would suppose, from the advice of forcible resistance, so familiarly given by the abolitionists, that they are quite unawares that there is any such crime as treason recognized by the Constitution, or punished with death by the laws of the United States. We would remind them, that not only is there such a crime, but there is a solemn decision of the Supreme Court, that all who are concerned in a conspiracy which ripens into treason, whether present or absent from the scene of actual violence, are involved in the same liabilities as the immediate actors. If they engage in the conspiracy and stimulate the treason, they may keep their bodies from the affray, without saving their necks from a halter.

It would be very much to the advantage of society, if an example could be made of some of these pestilent agitators, who excite the ignorant and reckless to treasonable violence, from which they themselves shrink, but who are, not only in morals but in law, equally guilty and equally amenable to punishment with the victims of their inflammatory counsels.—*Washington Republican.*

Practical results of Pro-Slavery Theology.

Alexander Campbell sometimes loads his theological blunderbuss so heavy to shoot Anti-Slavery folks, that if it does not recoil prodigiously, it overshoots the object. In the following case I should think it did both.

"Indeed, the conviction that the Bible has sanctioned, and does sanction, as far as I have shown, this institution, (Slavery) is already so general that very many abolitionists doubt its divine origin and authority."—*Millennial Harbinger of July, page 386.*

It is undoubtedly true, though I hardly expect he would acknowledge it even inadvertently, that his PRO-SLAVERY THEOLOGY in practical effect amounts to about the same as Thomas Paine's 'Age of Reason.' But that will never make an infidel of me. When I am convinced that slave breeding professors are good Christians and will go to Heaven, I shall adopt to its fullest extent the doctrine of UNIVERSAL SALVATION.

Query. Who ever heard of any person who doubted the Divinity of the Bible, from a conviction that it sanctions a perfect equality in rights of all men to the enjoyment of *Life and Liberty?*—*Cleveland Advertiser.*

The War System.

We clip the following from the remarks of the Liberator on the late Rail Road Celebration in Boston. Speaking of the Rail Road connexions between this country and Canada, making an era in the grand march of humanity, he says:

It is lamentable that, an achievement so sublime, so peaceful in its tendencies, so directly and exclusively identified with industrial skill and energy, should be marred in its celebration by a formidable military escort. That fly in the pot of ointment took away from it much of its otherwise sweet smelling savor. What have the army or navy, what the military forces of the Commonwealth, to do with the arts of peace, with the fruits of industry, (except to devour them,) with the burial of national antipathies or rivalries? Yet there appeared, on this occasion, the National Lancers—battalions of riflemen—companies of light infantry from Roxbury, Woburn, Lowell, Worcester, Salem, Beverly, Lawrence, Stoneham, and other places. 'Gentlemen,' said a distinguished military officer, in England, to his associates, on a certain occasion, 'it must be confessed that ours is a damnable profession.' Honestly and truthfully spoken! They who persist in clinging to it, in this nineteenth century of the Christian era, are to be rendered dishonorable by the proclamation of the truth.

'Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!'

A Christian soldier (in a military sense) is like a sober drunkard, an absurdity. No man, bearing arms, enters into the kingdom of heaven. His employment is inhuman, and his code murderous. It is not lawful to do evil that good may come, nor does the end always sanctify the means. To talk of preserving peace by the weapons of war is just as rational as to propose the extension of the kingdom of Christ through the co operation of 'the Prince of the power of the air.'—War is as hostile to peace, and therefore to human safety and happiness, as Belial is to Christ, as revenge is to forgiveness. What, in every nation in Christendom, is the most grievous source of taxation, the heaviest burden borne by the masses, the most corrupting in its influences? The war system.—What but the spirit of peace in every bosom is needed to enable every man to sit under his own vine and fig tree, 'with none to molest or make him afraid?' Freedom and security can never co exist in any land with an navy. A truly brave man never yet took up the sword—a truly good man never yet sought the life of his enemy. 'Fear not those who can kill the body,' said Jesus to his disciples. That was genuine courage, unquestionable heroism. Instead of seeking to defend his life from the assaults of murderous foes, Jesus allowed himself to be carried as a lamb to the slaughter, 'leaving us an example that we should follow his steps.' That was to be good indeed. Alas! that such teaching, that such an example, is regarded as the acme of infatuation by a people claiming to receive His gospel as divine! If He has come to 'destroy the works of the devil'—to cause swords to be beaten into ploughshares and spears into pruning hooks—to put down all rule, authority and power—then how can they be His disciples, who, on any pretence, keep themselves 'armed and equipped, as the law directs, for military duty?'

Lord Elgin.

At the great Rail Road Jubilee in Boston Lord Elgin, Governor of Canada, was present as an invited guest. Annexed is the speech of welcome from the Mayor of Boston and His Lordship's Reply.

At about a quarter past five o'clock, Lord Elgin and suit arrived at the station of the Boston and Worcester Railroad.

Mayor Bigelow and several of the Aldermen and members of the Common Council were present to recieve him. A vast multitude of people had congregated, and the distinguished guest of the occasion recieved a warm and most hospitable reception.

On his arrival Lord Elgin was addressed by Mayor Bigelow, who welcomed him to the hospitalities of Boston in the following speech:—

Your Excellency,—In the name of my fellow-citizens, I welcome you to the metropolis of New England. We recognise you, not only as the ruler of extensive and important provinces, but as the principal representative on this continent, of the venerated land of our ancestors. It is told of Samoset, the Indian Chief, that his first salutation to the pilgrims at Plymouth, was "welcome, welcome, Englishmen." Such was the greeting of the old warrior to those who were to invade the hunting-grounds and extinguish the council fires of his race. With a better augury for the future, it becomes me on this occasion, to repeat that salutation, and say "welcome Englishmen and their fellow-subjects" who come to us under circumstances so auspicious for our own and their prosperity.

There is a special interest connected with your Excellency's visit at this time, gracing as it does with your presence the establishment of a social and commercial alliance between this city and the Canadas. Lines of inner communication have been opened, by which the products of your provinces can find speedy and convenient transit to the sea. The railways, which unite us, are works more truly admirable, than the wonderous avenues

which radiated from Imperial Rome,—avenues for facilitating the march of invading armies, or returning laden chariots with the spoil of desolated countries. Our own iron pathways, the result of scientific labor and skill unequalled by ancient times, are devoted to far different objects. They unite in friendly relations the inhabitants of widely seperated regions—minister to their mutual wants—diffuse abroad the means of knowledge—"and scatter plenty through a smiling land."

Our festival may be considered, in some sort, as the celebration of a conjugal union between Canada and the ocean. We can dispense with the golden ring which was used in the espousals of Venice with the waters of the Adriatic; for this Union is effected by bands of iron, which at once attests its perpetuity and strength. My lord, the connection which hereafter is to subsist between the people whom you govern, and the Atlantic States, is perhaps, in no small degree, a pledge and a guarrantee of perpetual amity between the British and American nations. The memory of their fratricidal conflicts is fading away, and the history thereof, I trust is completed forever. The record of their generous rivalry for pre-eminence in the arts of peace, is now opening, and is destined to exhibit the brightest pages in the annals of their common race.—Such, I am confident, are the anticipations and hopes of the people for whom I speak, and they enchance the pleasure with which they salute you as their welcome and honored guest.

Lord Elgin replied in the following happy manner:—

Mr. Mayor and Gentlemen:—I am quite overcome by this kind and cordial reception; but gentlemen, I have been traveling all day, and my throat is so full of dust that you will excuse me if I do not attempt to follow the Mayor in his most eloquent address,

But there is one thing he has said which I cannot allow to pass unnoticed. He has suggested that we should consider this celebration the "conjugal union of the Canadas with the Ocean." Whatever may be my object in coming to Boston, I assure you, sir, that I do not come to "forbid the bans." (Hear, hear, and cheers.)

I appreciate most highly the sentiments of personal regard which you have so kindly expressed towards me; and still more highly do I appreciate the assurances you have given me of your respect and consideration for my sovereign and my country, and for that great rising Canadian people, upon whose prosperity and welfare my hopes and my feelings and my wishes are centered.

Gentlemen:—I come here upon the hospitable invitation of the city of Boston, but prompted also—I must confess it—by the desire to show by this act of mine rather than by mere words—because I know that this mode of expression is more emphatic and intelligible withall,—to show by this act, my conviction that it becomes us, Americans and Britons—I put Americans first—("Hear," "hear.")—Americans and Britons, descended as we are from the same stock, inheritors of the same traditions, and unless I greatly misconcieve the signs of the times, with duties and responsibilities, as respects one another, not widely dissimilar, to be ready at all times, and all places, and more especially at this time, and upon this soil of North America, to cultivate toward each other feelings of brotherly love and mutual friendship. These are my feelings, and I therefore gladly accept your proffered kindness. (Applause.)

Lord Elgin and suit then entered the carriage which had been provided for them, and were escorted to their quarters at the Revere House by the Indipendent Cadets.—The streets through which the procession passed were lined with spectators.

The procession accompanying Lord Elgin, arrived at the Revere House about six o'clock. An immense crowd of people was assembled in Bowdoin Square, but by the efficient services of a large body of police, the passage was kept open and the distinguished guest was readily conducted into the quarters provided for him.

Lord Elgin is a hearty, tough, good humored looking man, with round face and bushy hair and whiskers, silvered with grey—not the political "silver grey," we trust—and he was greeted with a hearty good will.

Miss Holley and Parker Pillsbury.

HUNTINGTON, Oct. 1st, 1851.

EDITORS DEMOCRAT.—For two nights past we have been addressed on the subject of slavery by Miss Holley, late graduate from the Oberlin Institute, and Parker Pillsbury.

The meetings were held in our small school house, for the reason, that there was no church, to be had, for such a *sacriligious* purpose, but we found those who objected strongest, to be the first to crowd themselves in, to the annoyance of those, more liberally inclined. As for Miss Holley's addresses they were as fine, chaste and convincing addresses as were ever delivered to an audience in this place.

Pillsbury we think goes to far. He may be honest, but we too are as honest in differing. This breaking down and denouncing everything cannot be productive of any good, in any community.

There is no doubt, but that the political parties are corrupt, and the government of the United States, managed by as bad men as can be found this side of perdition. But is this any reason, why honest men should be denounced, and the motives of such men as Charles Sumner, impeached.

The American church too, needs reproval, and that too, from high places. They claim to be the salt of the earth, but we know in most places the salt has lost its savor, and the leaders are the greatest opposers to reform.

But is this any reason why those that are honest should be denounced.

I believe there is a growing feeling here that will in a short time make conservatives and Hunkers bite the dust.

Yours truly, J. B. L.
True Democrat.

THE SOUTHERN PRESS says that paganism, polygamy, and promiscuous intercourse among the sexes, exist now in Utah, New Mexico, and California, and threaten to become permanent, because slavery is excluded from those countries! We suppose it regards slavery as a great christianizing instrumentality, and as a complete bar to promiscuous intercourse!—*Era.*

Death is no more than a turnnig us over from time to eternity, it leads to immortality and that is recompense enough for suffering it.

From the Free Presbyterian.

Letters Addressed to S. Bourne, and other Kindred Spirits, in Andover Theological Seminary.

DEAR BROTHER IN CHRIST.—I choose to reply to your letter through the medium of the Free Presbyterian, as by this means I shall comply with similar requests from other friends.

You assure me "there are hearts in this Seminary who feel"—"that every Friday there is a prayer meeting in the Seminary for the poor slave, and the spread of a free gospel"—"that a letter from me giving light on the *corrupt nature of a pro-slavery Church*, would add to the interest of your meetings, and aid in turning the attention of the students to the great subject." You say further, that "the great difficulty around you is *indifference*—the let alone—the silent policy, is the policy pressed by the many." It is to be lamented that this policy is not confined alone to the East, but extends to the West, to the North, the South—over the whole land. Not only is this true with individuals, and local Churches, but it extends to ecclesiastical bodies, and missionary Boards themselves—the professed mediums of light and reform. At the late Missionary meeting held in Chicago, (not the Christian Anti-Slavery Convention,) but the Missionary meeting convened June 19th, composed of friends of the Home Missionary Society, and of the American Board of Foreign Missions—at this meeting it was "Resolved, 3. The American Home Missionary Society, is limited by its Constitution, and we think wisely too, to the preaching of the Gospel in destitute parts of the country; and is compelled, therefore, to abstain from engaging directly in the erection of Church edifices; the establishment of schools and colleges, and the prosecution of various branches of moral reform." Anti-Slavery is one of the reforms of the age. We shall notice this position in the sequel.

Friend Bross, of the Prairie Herald, in a pleasant and courteous conversation, asked me the following question "As a Southern man what do you think of the policy of sending young men to the South to preach the Gospel, and *let the subject of Slavery alone?*" I said to him, as I say to you, I regard such a policy as wrong.

I. Because a slaveholding religion is a *false, deceptive religion.*

II. The slaveholder is a selfish man. He who compels another to toil for his (the slaveholder's) gain; and voluntarily withholds from him the dearest of all rights, liberty, is of necessity a selfish man.

I have lived in the South most of my life, and have mingled freely and intimately with slaveholders, and yet I have not met with one single man, who gave me evidence that he held his slave, in life bondage, for the slave's benefit; but for the opposite, his own benefit. Such a slaveholder, (and this is the practice and purpose of the mass of slaveholders in our Churches, Presbyterians, Methodists and Baptists,) is necessarily a selfish man.

The difficulty with Ananias and Saphira was, not that they were unwilling to make profession of faith in Christ, not that they were unwilling to be baptised in his name, and enrol themselves along with Christ's despised followers; not that they were unwilling to pray to him and do many things like a Christian. The difficulty with the slaveholder of this age of light is, not that he is not willing to profess faith in Christ—so did Simon Magus, but he coveted gold and silver—was *selfish*; not that he cannot make solemn prayers—so did the Jews in the days of Isaiah, (1: 13—17;) but "their hands were full of blood"—they did not "*seek* judgment, relieve the oppressed; judge the fatherless; plead for the widow"—they were selfish.—'Tis not that he has not joyous songs over false hopes, as those in the days of Amos, (5: 23: but they "turned aside the poor in the gate,") (place of judgment, or execution of justice,) "from their right," verse 12th—"did not establish judgment in the gate" verse 15—they were selfish. 'Tis not that the slaveholder's experience is without tears—this the Priests had in the days of Malachi, even covering the altar with tears, chapter 2: 13, but they were "partial in the law," "they dealt treacherously every man against his brother;" "Are we not all of one father? has not one God created us?" verse 9, 10.—they were selfish notwithstanding all their professions, and otherwise apparent piety.—They lacked the essential thing in religion, *love*, impartial love. So with slaveholders, and a slaveholding religion. Much, therefore, that is styled the work of God, in the South, is not his work, but only a false hope, over hearts still selfish.

Nor does the slaveholder love GOD with all the heart. Does he love God with all the heart who tramples under his feet an institution of God, the marriage relation, who chains his image, and sells the very temple of the Holy Ghost.*

*Since I commenced these letters, a brother from Washington, Ohio, has written to me, for facts concerning slavery.

(1.) "What is slavery—its character and workings?" (2.) "What is the present position of the Old School Presbyterian Church on the subject?"

"The effort," he says, "is constantly made here to make the people believe that the Presbyterian Church is anti-slavery in its position, and that those who have slaves teach them to read, treat them well," (whilst robbing them of that natural right dear as life,) "and never sell them—sunder families."

1. Some of the efforts of Slavery, I will endeavor to show in these letters.

2. The position of the Church is pro-slavery—how can it be otherwise, when the Church receives daily into her bosom those who are slaveholders and thereby baptises the relation—declares by the act to the world that such men give "credible evidence of piety, give to them and their practice the highest possible sanction, the sanction of the Church—God's agent.

How can it be otherwise than pro-slavery, when the General Assembly of the Church declared, in 1845, that "slaveholding is no bar to Christian communion," (and that decision has not since been revoked,) and the Church is now giving an annual, and daily consent to the decision and iniquity by their silence—when at, or about the time of that meeting of the Assembly, a minister said publicly, that he "held slaves and intended to sell them," and yet was retained in good standing.

I know that ministers and members now hold slaves—scores of them. Some few may be taught, by the white children, to read a little. But I know no master or mistress that requires, or makes efforts to have their slaves educated—I know no Church [and I know a considerable number] that tolerates instruction of slaves even in their *Sabbath Schools.* I know that such Churches lent their influence to *put the colored children out of the Sabbath School.* Yet there may be a few somewhere instructed—if any, the number is few indeed. The Church, as a Church, does not attend to the instruction of their slaves.

I know that members of this Church, even office-bearers, elders, as well as other members, *sell their slaves*, "sunder families," and no more official notice is taken of such acts than if the member had sold a horse.

I know also that slave members of the same Church, are living in a State of open and acknowledged *adultery*, and no official notice is taken of the act. Mystic Babylon that had her "fornicators," and those that "trade in the bodies and souls of men." Rev. 18: 1—13.—"And I heard a voice saying come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. A positive command, and who will obey God?

Some I know will say, "But some slaveholders don't sell their slaves." They daily do that in which the sin of selling man, essentially consists, the withholding of liberty from him. Also, they hold the slave in a condition in which he is liable any day to be sold for his master's debts; or at his death, sold by his executors or administrators. Is this the proper way to hold God's image.—It is unhallowed, it is impious, it is not love, it is selfishness.

2. The slaveholder is a cruel man. "Give me liberty or give me death," was the motto of our Revolutionary fathers. All nations have regarded slavery as a punishment for crime. To rob, then, a fellow man of his liberty, or to voluntarily withhold it from him, to lower his scale of being to that of a chattel, to withhold from him the proceeds of or an equivalent for his labor, to consign his soul to cheerless, hopeless bondage in life, and often to Hell for Eternity, to inflict this one of the greatest of injuries, upon an innocent being, no one can do it without cruelty of heart. He deliberately injures another. This is cruelty.

Also, legitimately from the slaves condition, uneducated as he is, and unrequited as he is for his toil, and degraded in society, he is often awkward, slothful, negligent, wreckless. The master, with unrestrained power, scolds, raves, beats the slave, and thus *fosters cruelty* in his heart.

'Tis said that Nero wept when he signed the first death warrant; but daily familiarity with the act, hardened his heart, until bonfires of innocent victims were his highest delight. Familiarity with crime necessarily hardens the heart of the slaveholder, until woman, "the fountain of the charities of our race," with findish delight often tortures the bare flesh of her own sex.

Slaveholding, then, necessarily presupposes, and incidently fosters cruelty in the heart. Is this "loving mercy," as the religion of the Bible requires? Is the cruel man a religious man? "Go learn what that meaneth, I will have MERCY and not sacrifice."—"He shall have judgment without mercy, that hath shown no mercy."

3. The slaveholder is an unjust man.

Justice, is protecting men in their natural rights. This is plain. Now, all concede that liberty is the natural right of man—his right in a state of nature. Then he has a right to worship God *when*, and as he pleases; has a right to his own person, the proceeds of his labor, the wife of his bosom, and the child of his body. He who withholds these rights from an innocent man, withholds justice, is an unjust man.

Again: as we have said, all nations admit that slavery is a punishment for crime. Now to inflict a punishment for crime, upon an innocent man, is manifest, palpable injustice. This the slaveholder does daily. He is, therefore, daily, an unjust man.

4. The slaveholder is a proud man, another form of selfishness. He who voluntarily places an innocent fellow being in a social condition inferior to his own, necessarily fosters pride, a feeling of superiority in his own bosom.

This develops itself in the slaveholder by his refusing to eat with his slave, however cleanly and moral, in his mandatory tone, his indifferent reply, his nick-name to his slaves, &c. Is this Christian humility that, "prefers one another," that esteems others better than themselves."

"What does the Lord require of thee, but do justly, and to love mercy, and to walk *humbly* with thy God?" Slaveholding as we have shown is directly the opposite of all these essential virtues—the principles of God's religion. Hence to talk about slaveholding piety under ordinary circumstances, in this age of light, is to talk absurdities, contradictions. We might as well talk about cold heat, drunken sobriety, or cruel mercy.* And for ministers, or churches, or mission boards to talk about sending young men to the South to "preach the gospel," when they know that these men do not intend to open their mouths, practically, against a sin that prevents the existence in the heart, of the very essential principles of the Gospel, when they do not intend to apply the very fundamental doctrines of the Gospel, is just as consistent and candid as to talk about sending young men there to practice medicine, when they know such men do not intend to administer a particle of medicine, and do not intend to do more than say a hocus pocus ceremony over their patients. The latter might serve to quiet the patient with false hope, until he would wake up in the awful realities of death. So with the former. The one policy would result in the death of the body; the other in the death, eternal death of the immortal soul, for God has said, "No extortioner shall enter the kingdom of Heaven." Oh, the responsibility of those ministers, churches and missionary boards that stand as "watchmen upon Zion's walls," and see the sword (soul-destroying sins) "Coming, and warn not the people. Their blood will I require at his hands." See Ezek.

JOHN G. FEE.
CABIN CREEK, Louis Co., Ky.

*It may be said "such is the power of custom and education, to blind the intellect, that some may be honestly mistaken—living in the practice with good intentions."

We reply,

1. We have not spoken in reference to the exceptions; but in reference to the general rule.

2. Those who are exceptions, having good intentions, "receive the truth in the love of it," desire to hear and read—to get light:—and when they see it, like Dr. Hopkins and Ezra Stiles, they will repent of the deed, and put away the iniquity. Then they should be received, not before. There may be, even in this age of light, some of those exceptions who are desirous to know the truth, and are willing to hear, but I do not know any such, and I know quite a number of slaveholders.

3. It is equally possible for those living in concubinage, adultery, drunkenness, and sabbath-breaking to be blinded by custom and education. Men now in the Churches, sell whiskey, get drunk, visit, travel, and move property on the Sabbath. Yet if they persisted in the wicked practice after admonition; and refused to come to the light, who among the mass of Christians, would say that such ought to be suffered to remain in the Church, or that they give *credible evidence of piety.*

The Washington Union says:

"There is, however, another important movement, quite as inauspicious to the general tranquility of our country, and which is announced with as much unconcern by *The Republic* as would be the failure of some speculation in the stocks. It is the late formation of the "*Canadian Fœdus Agricultural Union,*" for the avowed purpose of harboring and protecting the runaway negroes from the Southern States of the Union. Speaking of this Union, *The Republic* says its purpose "is to afford facilities of escape and the means of subsistence to negroes in the United States; and with this view it has been concurred *in by delegates from New York, Ohio, Pennsylvania, New Jersey and Vermont.*"

"Combined with the determination of the members of the Holly Alliance in Europe to use Cuba to disseminate the power and influence of Abolitionism, this Canadian league is well calculated to arouse the indignation of every real friend of our Republican institutions. If we have not the power to prevent this *alliance* from riveting the chains of despotism in Cuba, we have certainly the right of protecting ourselves against this despotism within our borders. *If England can use Cuba to spread Abolition, we can certainly use Canada to prevent it. Will it not be our duty at once to take the ground that a Fugitive Negro flying to her borders from our jurisdiction shall be treated as property, and shall be surrendered up to the owner?* This, we are sure, *would be* the impulse if not the language of a *Democratic President* in presence of the Holy Alliance, when negotiating to make Cuba the victim of Abolition fanaticism and the ally of the same influence in the United States; and if the American people intend to maintain the principles of the early fathers of the Republic, we are equally certain they will give such a response to this feeling as will remind the despots of Europe that this is still 'the land of the free and the home of the brave.'"

We entreat every advocate of Peace and Justice, as well as every generous sympathiser with Human Liberty, to read and ponder the above extract, bearing in mind that we cut it from the leading Editorial in the National organ of the self-styled 'Democratic' party.

"WE *can certainly use Canada,*" says *The Union.* Use it for what? To return by force into eternal bondage those who have fled from it beyond the borders of the United States. Use it as a fresh, well-stocked hunting-ground for our Albertis and Gorsuches in chase of men, women and children whom they want to work, to whip and to sell.

—How hollow, how stultifying the cant of the Slavery question being '*settled*'—of the Compromises of 1850 constituting a '*final* adjustment!' This day the Northern Provinces of Mexico are undergoing the Revolutionary process, preparatory to a demand for their Annexation to the Slaveholding power of the Union. This day Slavery and counterfeit Democracy are plotting and mustering their forces for the subversion of Spanish power in Cuba, with a direct view to that island's addition to the Slaveholding power in the Union and its government. This day the Slavery Propaganda is studying new exactions to be imposed on its Northern allies through the Resolves of the next Baltimore Convention. This day 'Democratic' aspirants to the Presidency are bidding higher and higher against each other for the decisive support of that Propaganda in that same Convention. If all who are now resisting Slavery's progress were to submit and never again raise their voices, the Slave Power would increase its demand until it would compel even those now preaching submission and finality to resist them. The only practical question, therefore is—'Shall we hold what little ground we have and make battle upon it? Or shall we just give it all up and afterward contend with forces weakened and depressed, against a conquering, confident adversary?' What say you?—*N. Y. Tribune.*

Four More Slaves Remanded to their Owners from Pennsylvania.

A despatch from Harrisburgh, dated September 27th, states that the four fugitives, John Stoucher, John Bell, Edward Michiel, and Finton Mercer, charged by Michael Lentz on suspicion of having participated in the Christiana riots, were to day brought before Judge Pearson, on a writ of *habeus corpus*, The Judge decided that the magistrate committed a gross dereliction of duty in issuing a commitment without evidence. The prisoners were, therefore, discharged for want of evidence.

Immediately after their discharge, Commissioner McAllister pointed to them, and declared that they were in charge of his officers. The negroes were then handcuffed in open Court, and conveyed to the Commissioner's office, where an examination was held with closed doors.

The examination before the Commissioner has resulted in the slaves being handed over to their claimants.

Great excitement has been caused by this procedure, but there has been no violation of law.—*True Democrat.*

REVOLUTION IN MEXICO.—Advices from Brownsville to the 1st inst., state that the revolutionists were quiet, having made no advance from Camargo. Gen. Abalos was fortifying Matamoras, and has only 500 men under his command. The women and children were leaving for Brownsville. Abalos now proposes to take off some exactions on commerce.

More Treason.

We have waited until we could find something like a connected and reliable narrative of the late slave case at Syracuse. The N. York Daily Times gives the following, which comes nearer to this description than any other we have seen: (*Pittsburgh Gaz.*

THE SLAVE CASE AT SYRACUSE.

From the newspapers and correspondence received from Syracuse by the mail of yesterday, we are put in possession of the details of the recent fugitive case in that city. We collect and arrage the facts, which do not vary materially in the several accounts, for the readers of the Daily Times.

On Wednesday, at noon, a colored man named Jerry was arrested in Syracuse by Deputy U. S. Marshal Allen, assisted by a half dozen subordinates, with a detachment of the city police, upon a claim of Mr. John M'Reynolds, of Marion county, Missouri, that the negro was a slave, and a fugitive from labor. The prisoner was taken before the U. S. Commissioner, Joseph F Sabine, Esq., for examination. In a few moments, the news had spread from one end of the city to the other; the bells were rung, and the crowd gathered from every quarter about the Court Room, which contained the captors and the captive. For the claimants Messrs. Anderson, Lawrence and Loomis undertook the case; and in the absence of other counsel, Mr. Gibbs, of Washington county, acted for the alleged fugitive. The first effort of this gentleman was directed to the removal of the handcuffs from the prisoner, to which the Commissioner assented, advising the Marshal to have them taken off. The Commissioner then read Mr. M'Reynold's application; Mr. James Lear of Missouri, was qualified as a witness. Mr. Lear had been acquainted with Jerry ever since he was a boy, and had known his mother when she lived with Mr. Henry, his former owner. He was proceeding with the evidence, when the increasing din and confusion within and without the room completely drowned his voice, and the Commissioner was obliged to adjourn the court, at 2 1-2 o'clock, until 3. At this moment, the prisoner was seized by a mingled crowd of black and whites, torn from the custody of the officers, and after being carried several squares along the streets, would have escaped, had not his rescuers stopped to secure a horse and wagon. The police again laid hold of their man, and with some difficulty he was taken to the police office.

Syracuse, that day, was unusually populous. The Liberty Party Convention had drawn a large number of strangers together from different parts of the State; and the County Fair brought in a full representation, from the surrounding rural districts. The occurrence, of course interrupted all other business. The whole population, resident and transient, gathered gradually around the office, and their time was beguiled by a stirring speech from Rev. Samuel R. Ward, the colored preacher and abolitionist. To disperse the multitude the military were ordered out; but when it came to the rub the military arms were paralyzed, and there was nothing for it but to trust to the mercies of the mob. Accordingly at 5 1-2 o'clock, the examination was resumed at the Justice's house, Messrs. Hillis, Morgan and Sheldon taking the place of Mr. Gibbs, as counsel for the fugitive. A point raised previously—to wit, the non-appearance of the fact of the legal existence of slavery in Missouri, upon the face of the claimant's record—was again urged, and formed the subject of a prolonged argument. The growing excitement of the mob without, in the mean time became intense.—Stones and other missiles were discharged in liberal vollies at the windows; and finding the chances of completing the business were still less than they had been in the afternoon, the Commissioner, at 8 o'clock, adjourned the proceedings for 12 hours. Jerry was then removed to a room back of the main office, with the design of retaining him there until next day. Such, however, was by no means the good pleasure of the outsiders. The tumult and violence continued to augment. The showers of missiles became so severe as to require the windows to be nailed up with planks. This was not accomplished without damage to the officers. To intimidate the assailants several guns were discharged from the building over the heads of the crowd. One or two equally harmless shots were returned from the assembly; and there appears to have been no further employment of fire-arms.

At 8 1-4 o'clock, a systematic attack was made, with axes, sledges, crowbars, and a battering ram in the shape of a heavy plank, upon the door of the outer office. It speedily gave way before the tremendous assault, and in a few minutes the partition of the inner apartment fell beneath the strokes of the liberators, and after a courageous resistance on the part of the officers, Jerry was carried in triumph into the free air of Heaven. Of course the chains and manacles were stricken off the first thing, no difficult task in the dense darkness of the room, whose lights had been extinguished at the commencement of the onslaught. The rescuers, who, as far as could be seen, appeared to be chiefly negroes, bore the poor wretch down several streets to Brintnall's Hotel, and placing him in a carriage, the late slave and captive was speedily beyond the reach of marshals, masters, and manacles.

The whole proceedings lawless as they were, were characterized with a certain degree of order: and the people seemed actuated rather by a determination to defeat the law than to inflict punishment on those who were endeavoring to execute it. True, there was some talk of a coat of tar and feathers for the agent of the claimant; but he luckily made his escape by rapid escapade up the tow path. Mr. Fitch, of Rochester, a deputy marshal, had an arm broken accidentally, in jumping from the police office to the ground; some others were bruised and tumbled in consequence of their own carelessness; but none of the officials recieved serious damages from the rioters. With all the irregulaity and disregard of law which marked the proceedings, there was no blood spilled, or other direct ill results, whatever we may say of the judicial aspect of the business. Mobs are not all so moderate, especialy when moved by such warm abolition sentiments as those of the Syracusans.

Another Slave Kidnapper--Great Excitement among the Colored Population.

BUFFALO, Wednesday, Oct. 1, 1851.

Deputy Marshal George B. Gates, of the Northern District, arrested yesterday, at a negro hut, near Jamestown, in Chautauque County, an alledged fugitive slave, named Harrison, and brought him to this city this morning, via Dunkirk, under a strong guard and handcuffed, to Constables Harrison and Best, so as to make a rescue more difficult. The colored population were a good deal excited, and followed the officers with their victim in great crowds from the boat to the jail where he now is. He will be examined this after noon, at 2 o'clock, at the Court-House. The claimant's name is Dr. Parron, of Hardy Co., Va. Harrison left there with seven other fugitives in January last; two of the party returned about six weeks ago for their wives and were arrested, and then exposed the whereabout of their companions. This resulted in Harrison's arrest. The officers had warrants for three other fugitives who were in Jamestown, but they escaped into Canada. Messrs. Talcott and Love will appear for the fugitive, and Haven and Smith for the claimant.

LATER.
7 1-2 O'clock, P. M.

After a brief hearing in the case of Harrison, Commissioner Smith decided that the boy was a fugitive slave, and that he would make out an order for his return, after which he was ironed and taken to jail.

The Court House was crowded with excited citizens, who made a show of resistance; but, after some slight skirmishing, within and without the Court-room, Harrison, however, was safely lodged in jail. To prevent the escape or rescue of the prisoner, he was handcuffed to a Buffalo constable named Hambert. The claimant of Harrison is Dr. Parsons of Hardy County Virginia.-*Tribune.*

German Free Soilers.

The True Democrat publishes the following Platform of the Free Soil Democracy, adopted by the German Free Soil Convention of New York, Sept. 11th, 1851. It was forwarded to the National Covention, but did not arrive till after its adjournment. It is quite unexpected to see Germans moving after this fashion.

"We consider it to be our right and duty to remove every thing from our political or social life, that in any way might prove prejudicial to the freedom, progress and welfare of the Human Race generally, and particularly to the prosperity of this Republic.

We, therefore, declare and adopt the following principles and reform measures as those of a true FREE-SOIL DEMOCRACY, to which we adhere.

A. NATIONAL POLICIES.

I. All Public Lands shall be granted without compensation, and to none but actual settlers.

II. The land is to be granted in limited quantities, and the maximum to be fixed by law.

III. The Government shall remain the sole Proprietor of the Lands thus granted: the improvements on the same are, however, the exclusive property of the settler.

IV. It is the duty of Congress to abolish Slavery in the District of Columbia, and in all places subject to its exclusive jurisdiction.

V. We are against the admission or acquirement of any more Slave States or Slave Territories.

VI. We cordially approve of the Emancipation movements of the freemen of the South—as Cassius M. Clay and others.

VII. We demand the repeal of the Fugitive Slave Law.

VIII. We protest against any attempt to re-institute a United States Bank.

IX. We are in favor of Free Trade, but recognize the temporary continuance of a Tariff as necessary for our protection against other commercial nations.

X. The improvement of rivers and harbors, and the construction of railroads and canals, should, if they are of national importance, be accomplished by Congress.

XI. In accordance with this, especially the Pacific Railroad, should be constructed by Congress, and not be trusted into the hands of individuals or corporations.

XII. As the protection exercised by the Administration is but corruptive in its influence, all officers formerly appointed by the National Government should, as far as possible, be directly elected through the people.

B. STATE POLITICS.

1. We demand Universal Suffrage without distinction of color.

2. We insist on the election of all State officers by the people.

3. All laws of *importance* should be submitted to the popular vote for approval or rejection.

4. The recal of a representative by his electors should be regulated by law, as also the filling of the vacancy.

5. The Homestead Exemption Law should be revised and amended; since it but imperfectly accomplishes its design in its present condition.

6. We demand universal and equal taxation, and partial or entire exemption for the poor.

7. Capital Punishment and the cellular system should be abolished, and our State Prisons changed to humane institutions for the reformation of criminals.

8. Our Free School system should be amended and perfected in such a manner, that the children of every citizen may be instructed in every branch of knowledge.

9. The Legislature should limit the hours of labor to *eight* or at most to *ten* hours per day for adults, and five hours for children.

10. The Legislature should, for the encouragement of Workingmen's Association, grant them the same charters, privileges, and assistance, as are offorded to other commercial or industrial corporations.

11. For the construction of Public Works these associations should be preferred.

12. We insist that all charters may be repealed by the Legislature.

13. The present laws for the protection of Emigrants are imperfect; and we, therefore, urge their amendment.

14. We protest against all encroachments of the church into the State, as f. i. the Sunday Laws, and especially against the machinations of Jesuitism.

15. In the same manner as the administration of criminal justice is conducted at the expense of the State, civil law should be gratuitously administered; so that the poor or wealthy may in all cases obtain their right.

16. The Legislature should secure the wages of laborers by granting them the first lien upon the product of their labor."

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOROUS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

SALEM, OHIO, OCTOBER 11, 1851.

EXECUTIVE COMMITTEE meets November 2.

Mr. Lewis.

On Saturday last, SAMUEL LEWIS, the Free Soil Candidate for Governor, addressed a large audience in the Town Hall of Salem. The Hall was well filled, and Mr. Lewis, though laboring under indisposition spoke between two and three hours, most ably and earnestly.

He developed most distinctly the existing partnership between slaveholders and the political parties. These parties justified the past action of the government in regard to slavery, Texas, Mexican War, New Mexico, Utah, Fugitive Law, inter-State Slave Trade,—and all else. They were pledged to slavery for the future. They were the government that *had sustained* and *would sustain* the system of slavery. Messrs. Vinton and Wood, were the Representatives of this government thus administered, and therefore, the Representatives of slavery itself. To vote for them, was to vote for slavery. Individual guilt could not be lost in the multitude. To perpetuate the wrong, by the *agency of the party*, was as much and as really a wrong as to perpetuate it individually.

We liked the earnestness with which he pressed home the question of individual responsibility. As we listened to the unanswerable argument of Mr. Lewis, holding as he did the responsibility of slavery upon *every man* who voted *for these parties*, it seemed wonderful to us, that he did not see that the argument was as good against himself, as against Whig or Democrat, so far as the actual support was concerned.—That it would lie with equal force against the government and the Union as against the laws enacted for the same purpose by the government, and in virtue of the Union. We ask what can be clearer than his statement? The parties support slavery, therefore, to support the parties is to support slavery. We ask, is it not equally clear that the national Union authorizing, the action of these parties, equally supports slavery with the parties themselves; therefore, to support the Union, as Mr. Lewis affirmed to us he did, is to support slavery.

Comforting the Churches.

In the last Ohio Observer, we notice the annual report of the state of religion in the Presbytery of Trumbull. We looked it over with interest, to learn the real state of religion among the churches. The facts, we doubt not are correctly reported. It is very near such a report as we should ourselves have made—had we been called upon for that service. The document is signed by C. A. Boardman. We give a synopsis.

The Presbytery find sources of discouragement, in the lack of revivals. In the thinly attended prayer meetings, (though this is somewhat redeemed by their regularity.) In the stationary condition of the temperance cause. In the lack of prayerfulness the apparent dullness of the churches, (we doubt not the dullness is as *real* apparent,) in their diminished numbers—and in the visitation of severe and desolating sickness.

This is indeed a formidable array of discouragements. But the Rev. Mr. Boardman is not to be upbraided as one of little faith. Despite them all, he finds increasing evidence of a "more healthful, consistent, and profound state of piety." These evidences are manifest in increased meekness, in tenderness of conscience in regard to what God would have them to do. In the more permanent relation between the churches and the ministry. In the erection of *two* new meeting houses, in the fact that in the dairying churches there is *less* work on the Sabbath—and especially from the fact that the churches are at length permitted to rest, from those desolating persecutions they have suffered from the hands of reformers.

We said we believed this a truthful statement. We have but one suggestion to make, viz: that the Rev. Fathers erred in classing their "dullness," among the discouraging symptoms. It is evidently one of the indications of, and ingredients in that "*profound piety*, which now adorns the churches." For what but a dullness more incorrigible than Baalam's, who suffered rebuke from the ass, on which he rode, but would distinguish, between the piety here commended and the practical humanity which Jesus taught and lived. These men, whose hearts have became so hardened by mamon, hypocricy and self-deception, that they can sell the poor for bread, and the needy for a pair of shoes: Thank God and take courage, because their dairying churches *skim their milk* on Sunday, instead of transforming it to curd. They associate to retain their fellow men in a condition which forbids every virtue, and perpetuates every crime,—and pretend to *tender consciences* as to what their common Father would have them to do.

Treason.

On the third inst., the Grand Jury of the United States Circuit Court found a true bill against Elijah Lewis, Joseph Scarlet, Caspar Hannaway, and James Jackson, white men, and 27 colored men, for treason, in participating in the late resistance to the law, at Christiana.

The Southern Press, speaking of the desire manifested to make out a case of treason, says:

Whether it be their design to promote an indictment that may be quashed, and thus permit the offenders to escape, or whether it is the policy to latitudinize the definition of treason for ulterior purposes we care not, but it is simply ridiculous to call the Christiana affair a case of treason."

Light Wanted in Andover Theological Seminary.

From Mr. Fee's Letter it seems that, in that most benighted of all our American heathendom. Andover Seminary light is called for.—For theological students in a *free State to send for light* on the corrupt nature of their own pro-slavery church. To send groping in Kentucky darkness for light upon their own Massachusetts footsteps, is a little odd. But then they have the light—and we pray they may walk in it.

These brethern had better not let in too much light, or to any great extent arouse the indifference around them. If they shall open their own eyes and make exposure of the corruption of the church—and especially should they act as though they believed it corrupt—withdraw from its pollution—they would be villified as infidels—be proscribed as were there predecessors in Andover—ejected as were the students of Lane Seminary.

No man in this land can be an abolitionist and walk in fellowship with the pro-slavery church—and especially can no one be such, and live in fellowship with Andover Seminary. As well might he be an abolitionist in Charleston or Mobile. The ecclesiastical gibbet will as surely claim him in Andover or Hudson, or Princeton as will the oaken one it typifies, and sustains in Savannah.

Agricultural Fair.

The Columbiana County Agricultural Society, will hold their Annual Fair at New Lisbon, on Wednesday and Thursday the 15th and 16th of October.

Emigration of Colored People to Jamaica.

Rev. J. Weston of Lowell, writes to the N. York Tribune, recommending Jamaica as a place of refuge for our hunted colored citizens. Mr. Weston has himself resided several years in the Island. The reasons assigned are, that they will there be recognised politically and socially as equal. That the moral condition of the Island is equal to, if not superior to that of this country. There is an abundence of unoccupied soil of the best quality. That there is a great abundance of unemployed water power that might be used to great advantage for manufactures and the arts, and that the administration of the government is desirable.

Wm. Wells Brown writes to Frederick Douglass, from London, under date of September first, that he has recently had interviews with West India Agents and proprietors, who are not only willing, but desirous to secure the emigration of colored citizens to Trinidad and Jamaica. He says:

Knowing that there were many proprietors and agents dissatisfied with the Abolition of Slavery in the West Indies, and that a species of slavery has been carried on under the name of emigration, I frankly told these men upon what conditions I thought our people would go to the West Indies.

But as to go there to be bound or fettered in any way, I assured them that no fugitive slave would ever consent to. And although I was assured that the utmost freedom would be enjoyed by all who might consent to go, I understand that a secret move is on foot in London to induce our unsuspecting people in Canada to go to the West Indies, and that agents are already in Canada for that purpose. The Rev. Josiah Henson, is said to be one of these.

As my letter in the Times first brought this subject before the people, and fearing that some might be entrapped by this new movement, I take the earliest opportunity of warning all colored men to be on their guard, how they enter into agreements, no matter with whom, white or colored, to go to the West India Islands, least they find themselves again wearing the chains of slavery.

A movement that is concocted in secret, and that too, by men, many of whom would place the chains upon the limbs of the emancipated people of the West Indies to-morrow, if they could, and which is kept from the knowledge of the Abolitionist of this country, should find no countenance with our oppressed people. He who has made his escape from the cotton, sugar, and rice fields of the Southern States, is ready to finish his life among the cold hills of Canada, and if needs be, to subsist upon the coarsest of food; but he is not willing to enter into a second bondage.

Then I would say again, Beware, least you are entrapped by the enemy.

Yours, for our people,
W. W. BROWN.

Synod of the Western Reserve.

Since writing the notice of the report of the Presbytery of Trumble, we have received a subsequent number of Observer containig a report of the proceedings of the Synod of the Western Reserve.

The Synod congratulated themselves on the *quiet* that is now succeeding the past agitation of their churches, and confidently expect peace and prosperity. A Resolution was adopted recommending efficient action on the temperance question, and the following on the subject of slavery.

Resolved, That this Synod regard the system of American Slavery as opposed to the civil, social, moral, political and religious interests of the nation. And such a violation of the Constitution of the Presbyterian Church as calls for the action of Presbyteries and Sessions *within whose bounds it exists*; as also the action of those Churches, not occupying Slave territory, some of whose members own slaves and rent them on slave territory. And that, inasmuch as this Synod stands recorded unqualifiedly anti-slavery, and can in no wise recede from that position, it is not needful at the present time to elaborate and record additional resolutions.

This resolution must have been coined in the same mint with the resolution of the Whig party relative to the fugitive law. They resolved that it was not a whig measure, and therefore Whigs were actually at liberty to oppose the law or turn kidnappers as suited their taste, so the W. R. Synod has nothing to do with it, or with slavery, but only to be *Anti-Slavery* and evince it by calling "for action" from churches which own or sell slaves.—These churches and the Whig party not only entertain intimate relationship with each other but also a near common relationship to a murderer of old, who exclaimed, "am I my brother's keeper"!

What need has the Synod to elaborate and pass anti-slavery resolutions? Is not she at peace in her own borders and at peace with the slave-holders. Has she not the wisdom of the serpent which enables her to be "unqualifiedly anti-slavery" and yet her ministers and members be brethren beloved by all the kidnappers of the nation? We agree with the synod that there is no need to "elaborate or record additional resolutions." Her position is well understood, and the peace she has attained by ejecting from, or crushing all humanity in her churches, will so expose her rottenness and corruption as to make her a stench in all nostrils. A church thus allying itself with crime cannot last. In the language of another when speaking of the Pope, "It were to disbelieve in the goodness and mercy of Almighty God to suppose that it would."

A Word of Truth.

It must be provoking to Whigs and Democrats, that their natural allies, the slaveholders, will sometimes tell unpleasant truths and without any sort of judgment as to the *time* of telling them, just now for instance when they are proving themselves a sort of cross, between the spanniel and the bloodhound, now upon their bellies fawning upon their southern lords, then up at their bidding and clutching at the throats of their neighbors; vieing with each other to see which shall exercise most alacrity in hanging their fellow-citizens who show a personal preference to the character of *men* above that of dogs or hienas. When right in the midst of this humiliation, the slaveholders have no more breeding than to taunt them with their motives in the style of the quotation below. It is from the *Carolinian* published at Columbia, the prison-house to which poor Boulding was consigned. It is the gratitude Columbia renders to her northern kidnappers.

WHAT IS THE REASON?—Although not a subject for merriment, we confess to being amused at the sedulous efforts which are now making at the North to ferret out and return home runaway slaves. When no political perils environed the country, the North was one huge abolition society, bent on rendering insecure the tenure by which the slaveholder held his property, and looking upon one successful theft as a passport not only to popular favor, but as a pre-emption right to a seat in heaven. But no sooner do the South bristle up at the outrages they are called to submit to, than, *presto*, every Northern merchant and politician, with anything at stake, transmogrifies himself into a police officer, and runs here, there and everywhere, hunting up woolly heads, whom he willingly consigns to that terrible slavery which has been so graphically depicted as existing down South. Perhaps this conduct may result from the best possible motives, but such sudden changes generally find their solution in the pocket. It may be so in the present case.

Letter from C. C. Burleigh.

MECCA, Trumbull Co.,
10th mo., 3d, 1851.

FRIEND MARIUS; Want of leisure, and not of good intentions, has so long delayed compliance with your request for a sketch of my tour of Anti-Slavery labor in this region.

Of its first three days at the Anniversary, in Mt. Union, you have already given a full account, as also, of the meeting which I addressed in Salem, on the next evening—the 27th of the 8th month. On the afternoon and evening of the 28th, I presented the claims of our cause to a moderately numerous audience in New Lisbon,—a rather larger meeting, I was told, than is usual on such occasions in that place. We occupied there a meeting house belonging to the "Disciples." The afternoon and evening of the next day, I spent at New Garden, where also, the Disciples opened their house to us, and the gathering was pretty large. The evening meeting there, was signalized by the only instance of mobocratic rudeness which I have encountered for a long time. A band of grown-up, and nearly grown-up boys, who have not, probably, had much training in good manners, or the decencies of civilized life, assembled outside of the house and annoyed somewhat, the orderly and attentive congregation within, by "making night hideous," with sundry hootings and yells, and sounds more loud than musical; but succeeded only in disgracing themselves, without seriously disturbing us. It is to be charitably hoped they were at length ashamed of themselves, for, before the evening closed, their clamor died away, and our meeting was finished in quiet.

Of my next meeting, which was in Salem, on the 29th, I need not speak, as I think you have noticed it. That at Berlin, also, on First day, the 31st, has been described in your columns. Next after that came the meetings at Canfield, where I spoke on the evenings of the 1st and 2d of the 9th month, to rather small, but very attentive audiences assembled in the Court House. We have a few staunch friends in that town, but Anti-Slavery can hardly be said to thrive much there, as yet. At Youngstown, where I lectured on the evening of the 3d, in the Disciples' meeting house, the attendance was good, but would have been much better, I was told, had it not been a time of very general sickness in the town and neighborhood;—many families having barely members enough in health to take care of the sick.

On the 4th, a small company in the afternoon, and a much larger one in the evening, met me in the Court House at Warran, (a shabby looking building, by the way, the appearance of which, inside and out, is anything but creditable to so populous and enterprising, and wealthy a county as Trumbull,) and heard with apparent interest, what was said for right and freedom. The Free Soil Party appears to be quite strong in this place, and includes some of the most liberal men in feeling, and of the highest tone of Anti-Slavery principle and sentiment, whom I have anywhere found in that party. Dissenting, of course, from what they call our "extreme views" in respect to political action, they yet exhibit a hearty willingness to help us to a fair hearing before the people, both on the points in which they agree with, and those on which they differ from us; and this not only from a faith in free discussion, and in the strength of Truth, in open encounter with error; but also, because the points of argument between us are more, they say, and of more importance, than those of difference; and they would rather we should make men even *no-voting* abolitionists, if we can, than that they should continue to be pro-slavery Whigs and Democrats. They are sagacious enough to know, moreover, that where the highest toned abolitionism is most widely dissemminated, there also, that which is of a lower grade will be proportionally more abundant; and consequently that there is most hope for ballot-box action against slavery, where there is the largest amount of the more "ultra" sort of Anti-Slavery, which will not vote at all under the present Constitution. They assisted cordially, both in getting up the meetings in that place, and in conveying me to my next appointment; as well as in giving notice of future meetings in the county.

On the afternoon and evening of the 5th, I was at Newton Falls, and addressed a large assembly, in an unfinished building which is to be a mill. Doubtless, either one of the three or four meeting houses, of as many different sects in the place, would have afforded us somewhat better accommodations, but why the cause of God's suffering childred could not have a hearing in any of these houses, dedicated professedly to God's service, I leave for those to answer who control the keys. Such facts would seem very strange, but that we are used to them. As it is, I was not at all surprised to hear that one of these sanctuaries—that of the Disciples—though refused to us, was let the same evening for a company of song-singers, to have a Concert in. I presume that "Daughter of Zion, awake from thy slumbers!" was not one of the pieces put down in their programme.

I was next at Atwater, where I spoke on the afternoon of the 6th, to a respectably numerous gathering, but chiefly composed, I was told, of persons living in the remote parts of that, and in the neighboring towns, with but few of the people dwelling near the centre. Such as were there, however, whether from near or far, listened with most commendable patience, and even apparently lively interest, to a discourse of full three hours and a half, interspersed with questions and brief hints thrown in at intervals, by some of our friends, for the purpose of bringing out particular points more distinctly.

C. C. BURLEIGH.

OBITUARY.

DIED—In Geneva, Ashtabula County, O., on the 28th of September, ELIZA ANN, wife of Henry C. Wright of Geneva, a nephew of Henry C. Wright of the World. She died after an illness of two weeks: (inflamation of the bowels) leaving an infant child two months old, and one little girl six years old. Lizzy a favorite of her Uncle Henry's, and her bereaved husband to mourn her loss.

Also, DINSMORE MORGAN of Geneva, after an illness of a few days, of Bilious Fever, caught by a trip on the Miami Canal; he left a wife and three children, (one an infant about two months old,) to mourn his loss.—Mr. Morgan married a sister of Henry C. Wright of Geneva, a niece of Henry C. Wright of the World. The two couple were married one, one day, and the other the next. One of each couple died only two days apart.

Communicated by request,
ALPHEUS COWLES.

THE COLUMBIANA COUNTY TEACHERS INSTITUTE, will commence its sessions at New Lisbon on the 27th of the present month. The services of Mr. Harvey of Massillon, Stark Co., and Mr. Smith of Ashtabula Co., have been secured as regular Lecturers for the Institute. Competent persons have also been obtained to give evening Lectures.

MR. EDITOR: I have been told that the First Baptist Church in this place, has within a few days, ex-communicated three of its members, perfectly exemplary women, two for wearing Bloomer dresses, and the other for wearing a Bloomer dress, and attending an Abby Kelly Meeting. (So the charge is understood to run.) Is this true? can The Bugle and Homestead answer for the correctness of this report? QUERIST.

Receipts for The Bugle for the week ending October 11th.

E. Meridith, Lionville,	$1,50-362
J. T. Herriott,	2,00-385
C. Harmon, Randolph,	1,00-346
B. W. Lamb,	2,00-315
A. Coles,	1,50-350
M. Johnson,	1,50-353
I. Borton,	3,00-356
W. H. Van Tyne,	25-304

To the Teachers of Columbiana County.

At the last Educational Convention held at Hanover on the 13th inst., the County Association decided to hold a TEACHERS' INSTITUTE, in New Lisbon, for one week, commencing October 20th, for the purpose of improving the Teachers of the county. Good Teachers and popular Lecturers are engaged for the occasin.

We are prepared to say on behalf of the people of New Lisbon, that they will cheerfully do all in their power to make it pleasant and profitable for Teachers to attend.

Male Teachers will be boarded at the pincipal hotels at a very reasonable rate. Females will be accommodated in private families free of charge.

R. McMILLAN
For the Committee.

September 24, 1851.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
T. E. Bonner, Adrian, Michigan.
Jesse Scott, Summerton, Belmont Co.
Z. Baker, Akron, Summit Co.
H. D. Smalley, Randolph, Portage Co.
Mrs. C. M. Latham, Troy, Geauga, Co., O.

SALEM INSTITUTE.

THE next term of this Institution will commence October 27th, 1851, and continue 19 weeks. Tuition per quarter, 11 weeks, from $3,00 to $5,00; with moderate extra charges for the French, German and Italian Languages, Painting and Drawing.

A full course of lessons in Penmanship will be given during the term by Mr. J. W. Lusk, Also, a series of Lectures on Anatomy and Physiology by Dr. R. H. Mack, of which pupils may have the advantage on very moderate terms.

Board can be had in private families at $1,25 per week.

For further information address

WM. McCLAIN, *Principal.*
Salem, Col. Co., O., Oct. 11, 1851.

NEW BOOKS, AT THE SALEM BOOK STORE.

Five Doors East of the Town Hall.

The subscriber has just received, and has constantly on hand, a large assortment of Medical, Classical, Scientific, Miscellaneous and School Books. Blank Books, Memorandum Books, Bankers Cases, Stationary and PAPER HANGINGS.

Also, A general assortment of Toys and Fancy Articles. All of which will be sold low for CASH. Pedlars and country dealers supplied with Stationary on the most liberal terms.

J. McMILLAN,
Successor to Barnaby & Whinery.
October 11, 1851.

LEATHER, HIDES AND OIL.

6000 SIDES SPANISH & SLAUGHTER SOLE LEATHER.—3000 Slaughter Patria Hides; with a large stock of Oil, Curriers' Tools, and every article in the line.

Also, 200 cases Boots, Shoes and Rubbers, of Massachusetts Manufacture, all of which will be sold at prices *entirely* satisfactory to purchasers.

J. H. CRITTENDEN.
Cleveland, Sept. 29, 1851.

Job Printing Establishment,

BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the *lowest living prices.* HUDSON.

(*Office Back of Trescott's Book-Store, Salem, O.*)

NEW-YORK IMPORTERS AND JOBBERS

FREEMAN, HODGES & CO.,

58 LIBERTY-STREET,
BETWEEN BROADWAY AND NASSAU-STREET,
NEAR THE POST-OFFICE. NEW-YORK.

WE ARE RECEIVING, BY DAILY ARRIVALS FROM Europe, our Fall and Winter assortment of RICH FASHIONABLE FANCY SILK AND MILLINERY GOODS.

We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and as interest governs, we feel confident our Goods and Prices will induce them to select from our establishment. Particular attention is devoted to MILLINERY GOODS and many of the articles are manufactured expressly to our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for Hat, Cap, Neck, and Belt.
Satin and Taffetta Ribbons, of all widths and colors.
Silks, Satins, Velvets, and Uncut Velvets, for Hats.
Feathers, American and French Artifical Flowers.
Puffings, and Cap Trimmings.
Dress Trimmings, large assortment.
Embroideries, Capes, Collars, Undersleeves, and Cuffs.
Fine Embroidered Reviere and Hemstitch Cambric Handkerchiefs.
Crapes, Lisses, Tarletons, Illusion and Cap Laces.
Valenciences, Brussels, Thread, Silk, and Lisle Thread Laces.
Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mits.
Figured and Plain Swiss, Book, Bishop Lawn and Jaconet Muslins.
English, French, American and Italian STRAW GOODS.

July, 1851.

More About Quitting.

Mr. Editor: We have taken up the pen some ten or a dozen times lately, to write an Advertisement, and as often have we committed the scroll to the fire, under this impression, to wit: That the whole truth was not revealed according to our design.

We have now abandoned the idea of writing anything, but are going to stick to the "*Diggings*" awhile yet, with the feeling that the patrons of our old ship will stay with us, as we are determined to please. Our New Engine enables us to do work twice as fast as formerly: consequently we can do off Grists of 10 and 20 bushels while the horses bait, and have lots of room for new customers.

☞Steam Mill, one-fourth of a mile West of Salem. E. K. SMITH.
August 30th, 1851.

EXCLUSIVELY AT WHOLESALE.
GREAT ARRIVAL OF

Fancy Goods and Yankee Notions.

A. M. BEEBE,

No. 66, Superior Street, Cleveland, Ohio.

IS now receiving, and offering for sale at the lowest New York prices, a large and complete assortment of Yankee Notions and Fancy Goods, to which he respectfully invites the attention of Merchants and Peddlars visiting this city, having much the largest stock ever offered in this market, direct from Manufacturers and Importers at unusually low figures. He is enabled to offer inducements, and advantages in way of styles and prices unequalled in the western market, and therefore solicits an examination of his stock, which consists in part of the following:—

500 Gross Silk Twist, Mohair and Lasting Coat Buttons.
300 Gross do do do Vest do
200 Gross Horn do Coat do
150 Gross do do Vest do
150 Gross Pearl and Tortois Coat do
100 Gross Metal Vest and Coat do
100 Gross Steel Dress do
100 Gross Jenny Lind Dress do
75 Gross Fancy Dress do
1000 Gross Bone Horn and Tin Suspender But's
1000 Gross White Agate Shirt do
500 Gross Colored do do
300 Gross Pearl do do
1000 lbs Patent and Satin Finish Linen Thread.
10 Cases W. Spool Thread, (assorted brands.)
5 Cases Colored do
10 Cases White and assorted Thread.
100 lbs Knit Cotton.
155 doz Men's and Lady's Black and Col'd Kid Gloves.
30 lbs Black Italian Silk.
25 lbs do American Silk.
1200 Gross Plated Hooks and Eyes.
600 m G D, S B and G B Gun Caps.
550 Gross Boot and Shoe Lacets.
150 doz Web and Roller End Suspenders.
250 doz Gum Elastic do
100 doz do Garters.
350 doz Horn, Twist and Fancy Back Combs,
250 doz Fine Ivory do
200 doz Redding do
150 doz Horn Pocket do
2 Cases Wood do
325 doz Wallet and Pocket Books.
235 doz Lorte Monnaies.
275 doz Fancy Hair Brushes.
100 doz Cloth Brushes.
125 doz Shoe do
100 doz Tooth do
75 doz Wood and Bone Lather Brushes.
200 doz Harmonicoes and Accordeons.
5 Cases Violins and Violin Strings.
35 Gross Common Wood Pencils.
200 Gross Fobers and Brookman and Langdons Pencils.
150 doz Pen Holders, (common.)
50 doz Pen Holders, Bone and Glass.
500 Gross different kinds Steel Pens.
2000 Bundles Slate Pencils.
5 Cases Pins.
5 Cases Needles, Darners and Bodkins.
450 doz Snuff and Tobacco Boxeo.
10 Cases different kinds fancy Soap, also, a large assortment of Perfumery.

JEWELRY AND SILVER WARE.

Gold and Silver Watches, Chains, Gold and Silver Pencils, Breast Pins, Rings, Broaches, Bosom Studs; German Silver Table and Tea Spons, German Silver Plated do.

CUTLERY.

509 doz fancy Pocket Cutiery, embracing all the most improved brands.
300 doz Wade & Butchers and Tally Ho Razors.
100 doz Shears and Scissors.

CLOCKS.

All the different styles of Jeromes celebrated 24, and 30 hour, and eight day clocks. Small French Clocks.

GLOVES AND HOSIERY.

1000 doz Men's and Women's Colored Cotton Gloves.
500 doz do do Lisle Thread.
250 doz Black, White and Colored Spun Silk Gloves.
150 doz Ladies Colored Cashmere Gloves.
75 doz Men's Woolen do
25 doz Buck Gloves and Mits.
300 doz Men's and Women's Cheap Cot. Hose.
150 doz Ladies White do
150 doz Black and made colored do
100 doz do do Cashmere do
25 doz Ladies Black Silk do
25 doz Misses Gloves and Hose.
125 doz Child's Victoria Boots.
500 doz Wool Comforts, Boas and Cravats.

White Goods and Fancy Dry Goods, Irish Linens, Linen Cambric Hdk's., all styles and prices, checked and Lace Stripes Cambrics, Jaconet Muslin, Book Muslin, Victoria and Bishop Lawn, Drapery Muslin, Damask, Linen Table Cloths, Cap Laces, Lisle Thread and Linen Edgings and Laces, Chantillery Lace Veils, Ginghams and Fancy Silk Cravats, Black Italian do, Rich Brocha Scarfs, Mohair do, Pongee Silk Hdkt's, Green Berege, Taffeta, Satin and Cap Ribbons, together with a complete assortment of all kinds of goods embraced in a notion and variety stock.

I shall be making additions to my stock through the season, and dealers can rely upon finding a good assortment at all times.

Sept. 27, 1851. A. M. BEEBE.

NOTICE.

UNDER the provisions of the 'New Constitution" which has been, by the people of Ohio adopted, the term of office of the undersigned, will cease on the second Monday of February, 1852.—Being desirous of collecting the cost due to myself and others previous to the expiration of my term without augmenting them by execution, I take this method of giving notice to all who know themselves delinquent, that unless these costs are paid previous to the first day of January, A. D. 1852, that execution will be issued in such cases without respect to person.

I think the comunity generally will bear testimony that during my term of office, so far as within my power, I have carefully avoided any accumulation of costs to litigant parties, and have not issued execution unless in cases where my orders so to do were peremptory. I hope, therefore, that those persons who know themselves indebted either as principal or security, as Executors, Administrators or as Guardians, will promptly respond to this call and thereby save themselves further costs and myself and successor in office, the unplesant task of issuing execution. S. B. McKENZIE,

Clerk of Court of Common Pleas.
Clerk's Office, Common Pleas, July 14, 1851

Farm for Sale.

THE subscriber offers for Sale his Farm, consisting of 55 acres of land, well improved. The Farm is situated two miles south of Salem, near the Lisbon Road. The improvements are a Frame House, with a good well of water near the door, also a good Log Barn.

THOMAS TEAGARDEN.
August 30th, 1851.

WM. J. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.

Nov. 23, '50.

THE BUGLE.

Freedom of the Press in France.

The following correspondence will be read with interest by those who are acquainted with the recent trial and conviction of M. Charles Hugo for writing an article in condemnation of the punishment of death:

Address of Journalists of Great Britain and Ireland to M. Charles Hugo:

"Sir:—We think it will not be deemed an ill-timed interference, if, as members of the newspaper press of a friendly country, we express our indignation at the flagrant outrage, that, in your cruel imprisonment, has been committed on the rights, we, in common, possess. The literati of Europe, and of your sister Republic across the Atlantic, have long looked with astonishment at the shackled press of France; and your case presents features which seem especially to justify a remonstrance. We feel, sir, that the discussion upon questions of such vast import to humanity as that of Capital Punishment, if it is to produce any valuable result, must be free and unawed; that the Civil Power steps out of its lawful sphere when it enters the studio of the journalist and gags the mouth of the writer, who endeavours, as he thinks, to apply the laws of Christianity and the deductions of reason, to practical life; and that it becomes ludicrously tyrannical when it declares such 'institutions' as the guillotine, to be unapproachable ground. Such a power would have made Portia pay the bond that *Shylock* held. A ruthless and insane despotism is striving to substitute a reign of brute force for that of reason, as expressed in the popular will; it creates sepulchres, and declares the silence of death to be peace; it manacles the limbs and boasts that its sway is undisputed. You, sir, are one of its victims. England his reaped innumerable blessings from a free press; happily amongst us the authorities of the State, as well as the masses of the people, recognise that freedom as the dearest safeguard of our liberties, and as an educational agency of the highest importance. May France—enlightened and generous—soon see that, by the net-work in which she entangles her gifted writers, she is crippling her energies and disarming herself in the presence of gigantic foes. We trust that this spontaneous expression of our sympathy will, in some degree, lesson the harshness of your vexatious position, and render less painful the sense of injury which must accompany a breach of justice, and a miserable, if not altogether wilful, misunderstanding of the purest motives.

(Signed.)

"Douglass Jerrold, Mark Lemon, Thornton Hunt, J. A. Heraud, F. Tomlins, and by the editors of the *Daily News, Morning Advertiser*, &c.,

LETTER OF M. VICTOR HUGO.

Paris, August 20, 1851.

Sir:—I leave it to my son to speak. It is for him to convey to you—it is for him to convey to your honorable brother journalists—all that we have felt in consequence of that great support of sympathy which has just come to solace him in the depth of his prison. You have done more than recompense, you have glorified him.

It will be the enduring honour of his life to have been the occasion of such a manifestation.

This manifestation is something more than a mere letter addressed by free writers to an oppressed writer: it is a symbol of the alliance of all the forces of civilization, henceforth converging towards a common object; it is the communion of two great nations in one idea of humanity.

Be so good, sir, as to receive, and transmit to your honorable friends, the assurance of my lively sympathy and profound gratitude.

Victor Hugo.

Prison of the Concergerie, Aug. 20, 1851.

Gentlemen and dear friends of the Press of Great Britain and Ireland:

I thank you from the depth of my heart for the words which in your kindness you have addressed to me. Did I condescend to honour with my regrets the condemnation that has been launched against me, this memorable proof of your generous sympathies would amply console me. I am touched at it, confused by it, proud of it; I seek in vain for words to express the gratitude I feel for so much kindness—I, who am but one of the least tried of the journalists of our press, and among the most obscure of those who are in our prison.

You pay me, and far overpay me, for my six months of captivity. I am ignorant of having done anything to merit such a punishment. I know well that I have done nothing to deserve such a recompense.

Permit me then, gentlemen, to forget myself in answering you. I am as nothing in the cause which has procured my condemnation; the very feeling which has inspired your expressions is as far above the individual as that immense question of the inviolability of human life, which has so long been troubling the conscience of legislators.

Yes, gentlemen, every reader of your address can but have seen in it this two-fold fact—a great people stretching out the hand to a great idea; the press of England stretching out the hand to the press of France.

It belonged, of right, to you, the most free-thoughted writers of the freest press in the world, to take the initiative in these cordial expressions of sympathy from press to press. It is right for England, in the actual condition of affairs, to unite herself to France, as every people that is obeyed, ought to make common cause with every people that is oppressed. The sovereign liberty of the press in England owes the duty of concurrence and support to the dying liberty of the press in France. You have solemnized an act of political brotherhood.

I will say more, gentlemen, you have solemnized an act of social brotherhood.

England and France, if I may be allowed the expression, time the march of nations.—It would seem that these two noble peoples have but one emulation and one ambition—to outstrip one another in the onward path of progress. You English have given the world illustrious examples. Was it not your Byron who first fought for Greece? Your Wilberforce who entered the first protest against Slavery?

Concurrently with the public writers of France, you are engaged in tearing away the mask from barberism wherever you surprise it in the act of crime, in the broad daylight of the nineteenth century. Is it not from an English breast that there has gone forth that noble cry of indignation against the manifold iniquities wrought in the name and under the shadow of the Church by the infamous King of Naples? Is it not one of your statesmen who has denounced, in the face of the Gospel, the executioner-king who calls himself the servant of the martyr-God?

We are both at the same post—we, when we oppose the shedding of blood on that guillotine which calls itself consecrated—you, when you suffer not the violation of humanity in the prisons of royalty. Both are committing—you against the throne of Naples—we against the scaffold of the Rue St. Jacques, the same crime of High Treason.

Gentlemen, the cause of Capital Punishment Abolition is, every day, making incalculable progress. It walks—it runs—it flies. They may enchain its advocates, but it they cannot arrest. The cause leaves the writer in his prison, but itself remains free.

Who shall, henceforth, stop the march of the People, with France and England in their van, and bearing on their banner the two words which comprise all politics and all philosophy—

Democracy! Humanity!!

Charles Hugo.

Speaking of these letters, the London *Leader* says:

"Here we find a young man of rare promise—not twenty-one years of age—who already wields his pen with strength enough to make the guillotine totter; and for expressing his abhorrence of the institution, after an execution more than usually brutal in its incidents, he is cast into prison for six months. Imagine Charles Dickens indicted for an article against capital punishment.—The condemned article of M. Charles Hugo is as remarkable in its dignified moderation, and in its respect for law, as it is striking and able in composition, and picturesque in language. But in punishing the son, those models of political probity, MM. Baroche and Leon Faucher, struck at the father, under whose indignant oratory they had so often quailed. Victor Hugo was the intended victim.

"May this expression of sympathy be not only a consolation to the father and the son, but a true earnest of 'the communion of two great Peoples in an idea of humanity!' M. Charles Hugo has the modesty and the good taste to forget the person in the principle.—But what a condition of government his words, 'the expiring liberty of the French Press,' reveals! We bid him take courage. Reaction is for a moment, but liberty is as eternal as justice, France will not return to the good old times of 1751."

From the Liberator.

Pleasing Incident.

No street in the city was so highly decorated, or presented so beautiful an appearance, at the late Railroad Jubilee, as Dover-street; and nothing in that street, or during the day, secured so much attention, remark and applause, as the immense procession marched along, as a banner thrown across the street, on which were full length portraits of President Fillmore and Lord Elgin shaking hands, and underneath this inscription:

Now let us haste these bonds to knit,
And in the work be handy,
That we may blend 'God save the Queen,'
With 'Yankee Doodle Dandy.'

Of the thousands who read and applauded this fraternal verse, scarcely one knew that the author of it was that 'British incendiary,' George Thompson, Esq. Had they done so, we fear their gratification would not have been so warmly manifested, such is the temper of a blind and malevolent prejudice. We wish Mr. Thompson could have occupied our seat, that day, near the banner, and witnessed the electric effect which the reading of these lines produced in the countenances of the passing multitude; he would have seen that there is a chord of human brotherhood that can be made to thrill at the touch, uniting all hearts as one.

When the Hutchinsons were in England, (it was at the time of the Oregon excitement,) Mr. Thompson wrote for their first concert in London, the following verses, *impromptu*, (the last of which is the one we have referred to on the banner,) the sentiment and singing of which brought down thunders of applause:

Oh! may the human race,
Heaven's message soon embrace,
Good will to man;
Hushed be the battle's sound,
And oe'r the earth around,
May joy and peace abound,
Through every land!

Oh! then shall come the glorious day,
When swords and spears shall perish,
And brothers John and Jonathan
The kindest thoughts shall cherish!

When Oregon no more shall fill
With angry darts our quiver,
But Englishmen with Yankees dwell
On the Great Columbia river.

Then, let us haste those bonds to knit,
And in the work be handy,
That we may blend 'God save the Queen,'
With Yankee Doodle Dandy.'

Autumn.

A perfect flood of sunshine,
Wherein all objects seem
A scene of golden splendor
That makes the senses dim;
Beneath the blue pavilion
A glorious feast outspread,
Where choicest gifts of nature
Abundantly are shed.

A lingering look cast backward,
Unto the days gone by,
A turning to the future
With sad and anxious eye;
'Mid Autum's purple sunsets
A dirge note swells the blast,
And tells that soon the brightness
Of the year will all be past.

The Tailor Bird of Hindostan.—This bird is as small as a humming-bird, and exceedingly beautiful in plumage. It takes its name from its instinctive ingenuity in forming its nest. It first selects a plant of large leaves, and then gathers cotton from the shrub, spins it to thread by means of his long bill and slender feet, and then, as with a needle, scews the leaves neatly together, to conceal its nest. Several of these sewn nest are preserved in the British Museum.

For The Bugle.

Reform.

BY MISS E P. E. LANDON.

Reform! oh send the watchword round,
From clime to clime, from pole to pole,
Till echo in her loud rebound
Shall wake the nation's dormant soul.

Oh! trace it on the fleecy clounds;
There Heaven's banners be unfurled,
To waft it where deep darkness shrouds
Lost millions of the Pagan world.

Oh! write it 'mong our stripes and stars,
That gaily float on every sea,
For still the curse of slavery mars
The cause of God and Liberty.

Reform, Reform, in thunder breaks
And borne on every lisping gale,
To bond and free its voice now speaks,
That calls o'er mountain, stream and vale.

Reform! and kings desert their crowns,
And tremble by their sinking thrones
Reform! the despot hears and frowns,
And empire to its centre groans.

Reform! 'tis heard on Zion's walls,
To God's elect the cry comes round,
Reform on Zion's temple falls,
The towers are level with the ground.

Reform, we'll send the watch-word round,
O stamp it, Lord, on every heart,
And echo in the glad rebound
Shall bid the world convulsive start.

Lord usher in that peaceful age,
Soon shall dawn millenium's star,
'The star of' Prophet, Priest and Sage,
"*Who saw its glorious form afar.*"

Kittanning, Sept. 30, 1851.

Slaves of the Lamp.

BY JONES N. BEACH.

A party are sitting over their wine and desert. One peach, and only one, remains on the table. It is very rich, very ripe, very luscious, very tempting. Every body has eyed it, nobody has taken it. Every body has offered it to his neighbor, and every body's neighbor had politely declined it. There appears something greedy in seizing the last morsel on the table. Every body then envies the peach, yet leaves it unappropriated on the table. Everybody appears careless of that about which everybody is interested. Every body is greedy, but no one will own it. The peach is the cause of all the white lies, the petty envy, the paltry covetousness, which even that respectable party—for they were all respectable, and not one of them cared a pin's head about a peach in the abstract—could not help giving up a little corner of their breasts to it as a passing place of shelter.

Suddenly the lamp went out, and, as the room was left in darkness, six hands simultaneously stretched out, encountering each other in the dish; the whole party with one united effort, strove to appropriate the peach.

When the lamp was relighted, they were ashamed to look each other in the face.—They felt how paltry they were; with what petty cowardice—with what shabby cunning—with what sneaking selfishness they had acted. 'Twas only the burning of which had kept them decent. They were all slaves of the lamp.

And are we not all, more or less, slaves of the lamp?

Our neighbor's advantages are our peaches. Society and society's law burn the restraining light; and mankind in general are the envious malcontents who disclaim the fruit while they long for it—whose tongues refuse the morsel, while their teeth water for its ripeness.

So many different men—so many different peaches Crime is the ruffian's forbidden fruit—punishment the lamp which scares him from it. But, albeit, we hope we are no ruffians, we have all of us our peaches. The sparkle of a diamond, or the texture of a dress, may it not be a peach, which, were the lamp of conventional usage out, a lady might not scruple to avow she coveted? For mark, we do not speak of those who would actually snatch their fruit, were laws extinct or opportunity convenient, but those who are shamed by the conventional virtue—or, perhaps, the decent hypocrisy—of society from avowing their languages—of speaking plain truths in plain words—from saying they would like to have the peach.

Jack and Gill are rival citizens of credit and renown. But Jack is either more lucky or more wise than Gill. He is made Lord Mayor, and rides in his gilded coach with the same species of enlightened pleasure with which thirty years before, he devoured gilded gingerbread. Well is Gill envious? Not he. He has no inclination for the peach. When he says so, the open eyes of society gleam lamp wise upon him. He curses Jack in his secret heart. Why? Because there is no window breast, and the outside light illuminates not the inner man.

Mrs. Trot is a young wife and she has a young baby. You call, and the baby is produced from the cradle, like a jewel from its locket—screams and kicks like an obstreperous baby as it is, You do not want to be troubled with it. We will be charitable, we will suppose that you have the headache.—You would like to rap out—"Confound the squalling brat," but you don't, you murmur in fond accents,"The delicious baby." Again you decline the peach. At length Mrs. Thomas Trot walks off, baby and all. Then do you indulge yourself. "Stupid goose, to think her goslins swans." Coward, your hand is in the dish, but not until the light, in the person of Mrs. Thomas Trot, has left the room.

Alas! we are a terrible world of hypocrites. The peach before us, and the light above us, and we render to virtue the homage we feel not. We are spies upon each other. We bind ourselves mutually, ever to be of good behavior. We are afraid of each other—we keep up mutual surveilance.—Good and bad results spring from it. It keeps us out of mischief, but it creates fictitious mischief. There are times when it would be manly to take the peach out of the plate. There is a false as well as a true shame, The light deludes as well as warms. It may be a Jack o' Lantern as well as a Phaos. The lady in the play can do nothing without inquiring, "What will Mrs. Grundy say?" There are plenty of Mrs. Grundy's in the world, and plenty of people who steer their course precisely by the Grundy compass. Yet the Grundy needle may not always point due north.

Such cases are however, perhaps, after all, the exceptions. Society keeps society in order. Society makes society polite. Society preserves a decent forbearance in the disposal of peaches.

"Every body," said Talleyrand,"is cleverer than any body." Every body is probably more mischievous than any body—or, at least, conflicting vices, neutralizing each other, extinguish and keep down all irregularities." every body wishes for the peach, but any body is prevented from rudely appropriating it by the very knowledge of the hypocrisy of every body. We are so many check-strings, tugging each other different ways but prevented by that very multiplicity of pulling from being hauled as a body in the wrong direction.

We are prevented in time, from being thieves in act, by being policemen in thought. We are a social, self-supporting constabulary body. Decorum is the system to be enforced. The world's peaches must be seen without being appropriated. If they are to be envied, it must be in secret. If expression is to be given to the envy, it must be when the light is out. We are the slaves of the Lamp.

The Power of Truth.

How simple and beautifying has Abdel-Madir, of Ghillon, impressed us with the love of truth in his childhood. After stating the vison which made him entreat of his mother to go to Bagdad, and devote himself to God he thus proceeds:

I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother: half of that was all my inheritance; she made me swear, when she gave it me, *never to tell a lie*, and afterwards bade me farewell, exclaiming—

"Go, my son I consign thee to God."

I went on well, till I came near Humandnai, when our Cafillah was plundered by sixty horsemen. One fellow asked "what I had got?"

"Forty dinars" said I, "are sewed under my garments."

The fellow laughed, thinking, no doubt I was joking.

"What have you got?"said another.

I gave him the same answer.

When they were dividing the spoil, I was called to an eminence, where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of yuor people already," I replied; "I have forty dinars sewed in my garments!"

He ordered them to be ripped open, and found my money.

"And how came you,"said he in surprise, "to declare so openly, what had been so carefully concealed?"

"Because I will not be false to my mother, to whom I have promised *I never will tell a lie!*"

"Child," said the robber, "hast thou such a sense of duty to thy mother, at thy years, and I am insensible, at my age, of the duty I owe my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it."

He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path of virtue."

And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand.—*History of Persia.*

A Precise Tailor.

The Precise Tailor whose history is so finely sketched below must have been indebted for his religion to some of our modern Pastors, if there be truth in the adage, "Like priest—like people." Slavery is not to be feared in the book, therefore it may be cherished. It is not condemned in the constitution and therefore should be sustained.

A tailor, thought a man of upright dealing—
True, but for lying—honest, but for stealing,
Did fall one day extremely sick by chance,
And on the sudden was in wondrous trance,
The fiends of Hell mustering in fearful manner,
Of sundry colored silks, displayed a banner
Which he had stolen, and wished, as they did tell,
That he might see it all, one day, in hell.
The man affrighted with this apparition
Upon recovery grew a great precision;
He bought a bible of the best translation,
And in his life showed great reformation;
He walked mannerly and talked meekly,
He heard *three lectures* and *two sermons* weekly;
He vowed to shun all company unruly,
And in his speech used no oath but truly;
And zealously to keep the Sabbath's rest,
His meat for that day, on the eve was dressed;
And lest the custom which he had to steal
Might cause him sometimes to forget his zeal,
He gave his journeymen a special charge
That if the stuff, allowance being large,
He found his fingers were to filch inclined,
Bid him to have the banner in his mind.
This done (I scarce can tell the rest for laughter)
A captain of a ship came three days after,
And brought three yards of velvet and three quarters,
To make Venitians down below the garters.
He that precisely knew what was enough
Soon slipt aside three quarters of the stuff;
His man, espying it, said in derision,
Master, remember how you saw the vision!
Peace knave! quoth he, *I did not see one rag*
Of such a colored silk in all the flag.

Lynch Law in Virginia.—The Virginia Committee of Vigilance of Grayson county, on the 14th inst., arrested James Cornett, a friend of Mr. Bacon, the Ohio abolitionist.—The committee requested that he should renounce his abolition sentimets, but he refused. They then stripped him, and tying him to a tree, administered about a dozen lashes, when he agreed to renounce his abolition views, sell his lands and negroes, and leave the State.

The occurrence has caused great excitement. The committee are said to be in pursuit of several other persons.—*Pitts. Gaz.*

Western Farmers' Insurance Company, OF NEW LISBON, OHIO.

This Company was organized, and commenced issuing Policies the first of May, 1850.

And, although it has been in operation but about eight months, we are able to report as follows:

Whole number of Policies issued,	2,000
" am't of property insured,	$1,616,100
" amount of Premium Notes,	8,479
" " of Cash Premiums,	5,891
" " of losses,	760
Balance of Cash Premiums above losses,	5,131

From the above it will be seen that we already number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

DIRECTORS:

Noah Frederick, Arthur Burbick, Alexander Patterson, Edward Powers, Joseph Orr.

OFFICERS:

N. Frederick, *Prest.* J. M. Gilman, *Vice Pres't.* J. McClymonds, *Treasurer.* Levi Martin, *Sec.* Wm. J. Bright, *General Agent.*

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES,

J. P. Story, Waukesha, Waukesha, Co., Wis.
James Herrick, Twinsburg, Summit, Co., Ohio.
Mr. Tapporn, Ravenna, Portage County, Ohio.
Stow & Taff, Braceville, Trumbull County, O.
Moor & Johnson, McConellsville, Morgan Co., O.
Wm. Hambleton, Pennsville, Morgan Co., O.
Edward Smith, Salem, Columbiana County, O.
J. & Wm. Freed, Harrisburg, Stark County, O.
Jordon & Co, Bloomfield, Trumbull Co., O.
John Wetmore, Canfield, Mahoning County, O.

THO'S SHARP & BROTHERS.

Salem, May 30, 1851.

Every Body Look this Way!!

HAVING moved and re-fitted our Shop, we feel safe in saying that we will be able to give entire satisfaction in the way of

Shaving, Hair Dressing, and Shampoening,

to all of our old customers, and as many new ones as may favor us with a call.

Thankful for past favors, we hope to merit a liberal share of the public patronage.

With Razors sharp, and chairs that's easy.—
In shaving we'll be sure to please ye;
Combs that's ready, with scissors keen,
We cut your hair both sleek and clean;
If your head is coated with dandruf,
Give us a trial with our shampooning stuff,
And if you doubt at all and wish to see,
Call at Ambler's Block, just number three!

LEE & JOHNSON.

Salem, April 12, 1851.

Farm for Sale.

The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

For terms of Sale, and other particulars apply to James Barnaby, Salem, O.

May 1, 1851. J. HEACOCK.

The Young Abolitionists!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy. I. TRESCOTT, Co.

Also, at D. Anderson's Baptist Book-Store 34 West 4th St., Cincinnati.

August 10, 1850.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do., Navior's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazateer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascoville Col. Co., O., or to Barnaby & Whinery, Salem, Columbiana County, Ohio. ENOCH WOOLMAN

Also, for sale at the above named place several Cases of Scientific Aparatus, for Common Schools. E. W.

JOHN C. WHINERY,

SURGEON DENTIST!!—*Office over the Book Store.*—All operations in *Dentistry* performed in the best manner, and all work warranted elegant and durable. *Charges reasonable*

Salem. Sept. 8th, 1849.

DAVID WOODRUFF,

Manufacturer of Carriages, Buggies, Sulkies, &c

A general assortment of carriage constantly on hand, made of the best material and in the neatest style. All work warranted.

Shop on Main street, Salem, O.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.

Aug. 10, 1850.] I. TRESCOTT, & Co.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!

Cutting done to order, and all work Warranted

North side, Main Street, two doors East of he Salem Bookstore.

FOR SALE

A FIRST RATE BUGGY with Iron Axels and two superior Fanning Mills, all entirely new. Enquire of JAMES BARNABY.

Salem, Feb. 22, 1851.

LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

Cambridge, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more: it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

New York, 7th May, 1844.

I approve very much of the plan of the 'Living Age;' and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

Washington, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

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